

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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LENT

IN the early Middle Ages Lent lasted through forty weekdays and six Sundays during which all flesh meat, eggs, butter, and cheese were forbidden even on Sundays, while on the fasting days only a single meal was taken. Such a fast seems extremely severe when compared to the observance in our day.

LENT is still a season of penance in which we are expected to practice mortification through fasting and prayer. The reason for the practice has not changed for human nature is much the same in all ages, the flesh rebels against the reason and it is only through stern discipline that we can expect desires to be guided by judgment, the body to be governed by the spirit.

THE Church has always been a solicitous mother. She recognizes the accelerated tempo of life in our time, she is aware of the intensity of labor by which her sons earn their daily bread, and she has relaxed the laws of fast and abstinence. But in adapting herself to changed conditions the Church has not entirely abolished mortification.

WE may well follow the example of our Holy Father Pius XI who has offered his present sufferings for the poor. During Lent we should undertake some privation, some prayer, or self imposed observance as a sacrifice to the Almighty for the good of our souls. We should heed the words of the Scriptures, "Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God."



BIBLE BONFIRE

A MINISTER of the Gospel recently startled his congregation and endangered the vacant pews when he burned a Bible to match the irreligion or indifference of his vanishing flock. We do not know whether the stunt attracted the curious on the following Sabbath, but we do know that it could not lift the souls of men to God even though it made the headlines.

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CHILD LABOR

IN many States the legislatures have convened with some new members at the desks, a change that showed a shift in opinion. The champions of the Child Labor Amendment seized the opportunity to renew their efforts for ratification in spite of the fact that since the amendment was proposed by the Sixty-eighth Congress on June 2, 1924 only half the States have approved and it will take half as many again to make the amendment a part of the Constitution.

IT is so long since the amendment was proposed that many have forgotten its provisions. To make it known to Holy Name men we give it in full.

Section 1—The Congress shall have the power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

Section 2—The power of the several States is unimpaired by this article except that the operation of the State laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress.

THE position of Catholic churchmen has not changed, they cannot accept that amendment as it stands. The wording is too general, it is open to wide interpretation the only means by which it could be applied. No limits have been set to the exercise of power by Congress, in fact the power delegated to Congress by the amendment might easily be extended until it comes into open conflict with the Catholic principle that the State exists for the individual and not the individual for the State, because Congress is empowered to limit and regulate as well as prohibit.

THE Catholic attitude has been misunderstood and misinterpreted. We have opposed the amendment as it stands but that does not mean that we approve labor by children. Within this country which would be affected by the enactment of the amendment, the Church has maintained institutions and agencies to protect our children until they mature and are ready to take their places in the world as young men and women.

WE are aware that more than 660,000 children between ten and fifteen years of age are gainfully employed in the United States. We realize that one-third of that number are little girls. We condemn the labor of those babies, we scorn those who employ them, but we cannot endorse legislation that would place them under the control of the government. We stand ready to endorse, to promote, to defend legislation which will end this evil. We pray that a way may be devised to blot out the abuses, a way which is not fraught with the dangers of the long-pending amendment.

Grist for the Mill

BY ERNEST NORRIS

POLITICAL Catholicism is the very reverse of the Church in politics or Catholicism in politics. It means the use of Catholicism for the political purposes of individual Catholics. The Church is not consulted nor are her interests really considered nor her principles maintained. The point is that Catholics have votes and some "Catholic" politician needs them. It has been noticed that for about six months before election, the Hon. Mr. This and Sheriff That and would-be District Attorney the Other show every sign of having attended a particularly successful mission. They honor the Holy Name Society and its meetings with their presence and, if possible, with their oratory. They gladly place their services at the disposal of the pastor in the interests of the parish. They are enthusiastic supporters of the parish bazaar—if it happens just before November. Fine stalwart Catholics all—who could more fitly be elected to office? And so they go to the City Hall and the State Legislature, the District Attorney's Office and the County seat.

TRUE enough they are no worse than the rest of professional politicians. But they sought Catholic votes as Catholics with the implied promise of applying Catholic principles to the solution of civic problems. Yet they go right ahead with the old time political shell-game—graft, favoritism, protection of wrong doing and the rest of the political racket.

We are so used to it that we do not worry. We should. Look at Spain. The loss of so many Spaniards to the Faith—with all that that has meant—cannot be blandly laid wholly at the door of a deep dyed Muscovite plot. It is much older in origin. The plots of Russia have succeeded because politicians in Spain used the Church for their own advantage, because Churchmen tolerated the politicians—as too many do here—to such an extent that the poor and oppressed could no longer confidently look to the Church to speak out in their defence. The Catholic Basques, mistakenly but naturally, turned to the anarchist of Barcelona when the Catholic leaders of Madrid refused to listen. That they were deceived in so doing is true and they know it now but political despair does not always bring clarity of vision.

IT is not true that the Catholic Church in Spain is reactionary but it is true that many leading Catholics were and are. Unfortunately it is precisely this group that had usurped, in popular esteem both in Spain and abroad, the right to speak for the Church. Too often Catholics, priests and laymen alike, were passive. Their silence was construed as consent. Today they pay the price. The reaction which was the badge of individual Catholics, prelate, priest or layman, has been thrust upon the whole body. It may be unfair, but it is the way of the world.

It can't happen here! Can't it?

THE attack on Communism must continue but we must beware of the other extreme. In the last analysis there is little difference between it and Fascism. Both deny the dignity of the individual. Each exalts the State. There is too little to choose between the proletarian state and the authoritarian state. Neither can be reconciled with liberty of thought or expression. Neither can tolerate the supremacy of conscience. Neither can nor has permitted the completely free exercise of the full activity of the Catholic Church. It is useless to point to improved material conditions in Italy or Germany for things are really better in Russia now than in the days of the Czars. But in both cases the price is too high. Liberty is better than prosperity. Thank God we can have both.

THE press re-action in America to the Simpson affair has been most instructive. Whatever may have been the political undercurrent, the dominant issue was undeniably a moral one. Stanley Baldwin will be remembered for many years to come as the statesman who dared to demand that a king regard the moral law. No one but an Englishman can comprehend the depth of character required so to act. We Americans do not understand the mystical nature of the Crown. As Shakespeare says, "there's such divinity doth hedge a king" that it is no easy thing for a man with Baldwin's Tory background to issue ultimatums to kings. It took strong religious conviction.

WE here in America, plagued as we are by moral laxity and the scourge of divorce, can be thankful that it has received so serious a check. No wonder so many of our journalists have been on Edward's side or have tried to make the issue a political one so that they might play down the moral issue. The press does not believe in morals. Too many jour-

nals are owned by men whose moral code will not bear judgment by strictly Christian principles. Baldwin rebuking Edward has rebuked them. We need his counterpart here.

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WE have been reading some of the press comments upon the late Arthur Brisbane. They have been most discouraging reading for the thinking man. If, as they would seem to indicate, Mr. Brisbane has been the philosophical and moral teacher of our people, we are in a sad plight. The trouble is that they are right. How often have we been dismayed to hear some doctrine or theory upheld or condemned with "Brisbane says—." It is a sad commentary upon our common intelligence that the most powerful influence in moulding American thought in recent years has been a second rate copy of H. G. Wells. Superficial, devoid of clearcut convictions, falsely sophisticated yet sentimental, Brisbane has for years been the prophet of American "progress." It did not seem to matter much where we went provided we moved. It did not matter much why we changed as long as we did change. We do not question Mr. Brisbane's honesty. He probably believed what he wrote, but he never believed anything long enough to have any convictions. He deliberately harmed no one. Yet he was hardly an influence for clear thinking. On the contrary he was as muddled as the people for whom he wrote. If the future historian seeks to find out what the average man "thought" about during the first thirty years of this century, he will do well to read Brisbane's columns. It may be discouraging but it will be required reading. Peace to his ashes! but I fear we shall see his like again.

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ONE of the finest pieces of editorial writing in recent months is that in the *Catholic World* for January. We hope Father Gillis will, in spite of his modesty, have it reprinted and thoroughly distributed. It is a clear

Professional Catholics State Worship
Stanley Baldwin Arthur Brisbane . . . The
Catholic World Dixie

cut challenge to face the contrast between the laws of Christian justice and Christian charity and the economic injustices of today. He insists that we take our stand at the crib of Christ and resolve to *do* something. "The purpose of the stable was to stir us to resolve that no child of God should ever again come into the world in such wretched circumstances as Jesus. The Infant seems to say: . . . come and I will show you how millions of poor have to live." . . . "The simple truth is that if we continue to look with equanimity upon dire poverty, tolerate the enormous disabilities of the wretchedly poor, and wink at the senseless and wicked extravagances of the rich, we haven't taken in the meaning of the stable of Bethlehem." . . . "Perhaps if we look long enough at the crib, we shall see better than in any book the meaning of Social Justice."

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A FEW days ago we returned from the Deep South by airplane. Dusk fell shortly after leaving Atlanta. As we flew into the night we saw the twinkling lights of scores of towns and cities between Spartanburg, S. C. and Lynchburg, Va. Twenty years ago that sight would have been very different. There would have been but few places big enough or rich enough to have flashed into the skies the knowledge of their presence. At first thought it was pleasant to see this country side ablaze with industry until we remembered that a few months ago travelling East from New York we had passed scores of abandoned mills. The prosperity of

Spartanburg had been purchased by the bankruptcy of Fall River. The millworker of Massachusetts had been discarded for the less exacting mountaineer of Western North Carolina. Sentence of death had been passed and carried out upon the greatest industry of New England for the appalling crime of having demanded and partially obtained a living wage for its workers. It is not true to say that New England's loss is Carolina's gain. Care has been taken that much of the gain has been intercepted on the way. The old story will begin again if something is not done for the abuses of the old industrialism are being reborn; long hours and low pay, mill houses and mill controlled villages. The old abuses will provoke the old reactions. They have. The story of Gastonia is not a pleasant one. Some people will never learn. Sooner or later the mountaineer will prove as recalcitrant as the New England mill worker. Where then will the mills go? Perhaps to India, China or Japan, leaving a bankrupt Spartanburg to keep sorrowful company with an abandoned Fall River. But business is business and sentiment cannot be let hinder profits.

WE have read in the press much parade of indignation that aggressive munition dealers should dare for the sake of a few million Spanish pesetas endanger the welfare of a nation. We share the indignation, but we do not recall that many of these papers had any condemnation when the same spirit of greed destroyed the mills of New England (and we are not a New Englander.)

Faith of Holy Name Followers Will Be Tested

BY THE MOST REVEREND JOHN J. GLENNON, S.T.D.
ARCHBISHOP OF ST. LOUIS

THE New Year has just commenced, and a great many took notice of the passing of the old and the coming of the new. Some, like those in some of the convents here, had the adoration of the Blessed Sacrament and attended all through the night. Others did not attend a shrine of the Saviour; they worshipped at other shrines, and their thoughts were not of the Master of time and eternity; but the sentiment comes to those who are thoughtless of time's value or its opportunities.

IT is strange that the very simplest things around about us are somehow or other mysterious, and of mysterious things that are so near us, among the most mysterious is that of time. What is it? If you are asked to define it, you say, "Why time—oh, time is—well, it is time"; and that is about as far as you get in its definition. What is it? The measure of events, the duration of events. Time, according to some of the modern philosophers, does not exist at all; something that is non-existent, time is space they say. They can't bound it, can't confine it, can't define it. Well, undoubtedly this is relative to ourselves. To the giddy crowd that passed the hours with flying feet on New Year's Eve, time passed very quickly. But there were three or four thousand in the penitentiary sitting in their cells, and for them time was endless, for they sat hopeless, alone. Some say the years have leaden feet, but others say they have angel's wings. Time is relative; the young think that they will never grow up, and the old—well, they think that soon for them time shall be no more.

MANY race through life like a tornado, like an automobile as it is run today—or better, like the airplane—the faster they go the quicker and more sudden is the end. Some are swept into a whirl of business, and on they go. There is not time enough until finally they are broken. Some are swept into the

social whirl, and there is one engagement after another; the days and nights are too short to fulfill them all, and then after a few years they find that the fire is extinguished, the artificial light goes out, and then they wonder how it happened that all around them, and within them, is dead, an extinguished volcano, a fallen star. Some have not time enough to do their work, and for others time rests so heavy on their hands they don't know what to do to get rid of it, pass the time, as they say. They say, like Mariana in the Moated Grange, "I am a weary, a weary, I would that I were dead."

YES, it is pathetic to hear people say "I don't know what to do with my time any more." Moping around doing nothing. That shows that they do not understand life, its meaning and responsibilities. For time, even though it be relative, is not inherent. Our life has to be, and is so understood, to be a gift of God, and when you say "I don't know what to do with my time" you are taking a gift of God and saying it is of no value, but on the contrary a burden and a plague. Time is relative in the sense that we can not recognize it with our sense, neither taste nor touch, smell nor feel. But there is one sense that we can rely upon as bringing us in touch with time, and that is common sense. For, however the philosophers argue, whatever be its relativity or realism, time is for us something that we know as associate; it is the time of our life, and even our Lord Himself says: "In God's good time." Even He who speaks from eternity speaking to us refers to time.

Now, time is valuable. Time is given us to do the will and the works of God, and it were desirable, necessary, our duty, to so utilize this time for ourselves that it may be found worthy of Him Who gave it to us. Perhaps we can not do better in this regard than to step aside and consider these matters. We hear sometimes over (Continued on page 32.)

THE HOLY NAME SOCIETY *and* THE FUTURE

The address of the Very Reverend T. S. McDermott, O.P., S.T.Lr., LL.D., which was broadcast over the Columbia network on the solemnization of the Feast of the Holy Name, Sunday, January 10.

ON THIS DAY throughout the nation more than 2,500,000 men are honoring the Holy Name of Jesus. In metropolis and village in all sections of the country they gather to make public tribute to their incomparable spiritual leader and highest exemplar of civic life, Jesus Christ.

FOR THE entire nation, regardless of religious belief or persuasion this should be a most reassuring thought. I say reassuring for the very knowledge of it must bring more than comfort to the leaders of national life as well as to the chief shepherds of souls and the citizenry generally. That there is within these United States such a mighty body of men unafraid not merely to subscribe to principles embodied in reverence for the Holy Name of Jesus but what is supremely important, honestly to endeavor to effect them in daily life for the general as well as personal well-being assures the nation against the despotisms that have agonized, paralyzed and nigh destroyed other peoples of the world.

AT NO period of our national life has such assurance been more important than in this generation of world-transition filled as it is with such complexity and confusion. The upheaval in the economic, social and religious life of peoples has been more devastating and insidious than the actual physical strife now being waged in some countries. Events today show only too clearly what may and must be feared wherever the enemies of all political, social and religious order raise their ugly banners, spread their nefarious propaganda or resort to actual persecution.

IN SOME quarters, it is true, religion is ruled out of thought and action. Religion, in some lands, is savagely and inhumanly persecuted with complete extermination from the common life of the people as the major objective. Nevertheless, the cold if to some startling record of history informs us that there never has been real recovery from economic or social catastrophes without the definite and vig-

orous exercise of the divine power of religion. Public prosperity and peace that bring true contentment and progress can be secured and maintained only through the sincere fulfillment of man's fundamental religious obligations.

ON THIS Holy Name Sunday, I am reminded of one of the most moving and significant spectacles it has ever been my privilege to either witness or participate in. I refer to the great rally of Holy Name men in the City of New York, Sunday, September 20th, 1936. One hundred thousand men were there. They represented every section of the country. They were drawn from every walk of life. They constituted a true cross section of American manhood. They were gathered as Americans, men who love their country. Many of them I know were my comrades in that sad conflict which has taken us across the seas. Vibrant with the spirit of undiluted Americanism they gathered to proclaim their unqualified belief in Jesus Christ God and their unalterable conviction as to His place in the individual and social life of the United States. To them, that belief has no mere sentimental significance for the welfare and perpetuity of the American government and to that belief do they hold steadfastly as the surest safeguard for the inherent and inalienable rights of all men as human beings and as citizens of the Republic. They typified the more than 2,500,000 men they represented; the men, who today, with them, through their open profession of faith in God are rededicating themselves to the ideals of our American democracy untainted by the influences and principles of the political enslavements that today are the scourge of humanity in other parts of the world. These manly, upright men constitute the greatest bulwark against the agencies of deceit and destruction, successful among other peoples, that are even now in our country in multiple ways striving to effect the strangulation of American liberty, to overthrow the Republic, purchased and preserved at the price of heroic blood for more than one hundred and fifty years. That glorious heritage must be more than cherished. It must be protected against those within and without our borders who ridicule it, who besmirch it, who seek to nullify and destroy the blessings and ad-

vantages of its possession. This heritage bought so dearly may be lost more easily than is generally thought if Americans are not alert and aggressive in all that pertains to the preservation and perpetuation of unadulterated American idealism.

THE economic crisis, it must be remembered, still burdens the hearts of men, women and children. Thousands upon thousands of working men and artisans continue to suffer the palling tragedy of the terrible inequalities of the day. They are deprived not merely of wages earned in justice and with dignity but of that supremely important factor of human existence, work. Consequently they are reduced to perils and temptations that bode ill for our social and political well-being. In addition thereto is the mockery of this horrible condition on the part of men who derive advantage from hardship and misery; and those who seize upon this profanation of human dignity to war upon society, religion and God Himself. The disheartening knowledge that there exists among too many, a sense of false security against the inevitable reactions of such abominable conditions, if not indeed, a grave culpable ignorance of the existence of them, should challenge us to thought and action. There is a lack or awareness, not to speak of alertness of and against a frightful materialistic philosophy that is indoctrinating the moral, economic and political life of an increasingly large number of our citizens.

POPE PIUS XI, now valiantly fighting life's supreme contest, alone of all the leaders of the world has had the courage persistently to point out and denounce the grave dangers threatening us as much as any other nation of the universe. Clearly sensing this utter insensibility as to the actualities Pius states: "We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people and so prepare the way for the overthrow and ruin of the social order." This is neither the utterance of an alarmist nor a demagogue. It comes from the most enlightened and informed source in the world. Throughout these years of severe trial he has raised his voice for truth, justice and humanity for the rights of consciences and for the rights of God. In unqualified loyalty to his leadership, the Holy Name men of the United States, under the guidance and direction of their bishops, will seek in the ways open to them to avert in America the political, social and religious horrors that have disrupted the peace of nations and indeed this day threaten the peace of the world. We are confronted with human selfishness, a callous indiffer-

ence, the bitterness of communism and the diabolic atheism, if not actually in American life nevertheless dangerously threatening us and our institutions. Not content with the despoliation of humanity in other parts of the world, these forces reach out to attract, to ensnare and destroy all that we hold sacred as American citizens. They are not slow to take and make advantage of every possible situation and circumstance in the social and economic life of the people.

IT MUST be recognized that the government has striven during this dark period to alleviate in some manner and degree the helplessness which enveloped millions following the economic collapse. The government has a solemn obligation to care for the people. This is plain, incontrovertible social philosophy. Nevertheless, this condition cannot continue as a recognized permanent policy. Governmental legislation and grants cannot effect the changes essential for real public prosperity. It would be disastrous both to government and people.

GREED and profit remain the dominating motives in business. Too many have failed to heed the warnings of Popes Leo XIII and Pius XI. "A state of things has existed," to employ the words of Leo, "that was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws and who therefore were content to abandon to charity alone the full care of relieving the unfortunate, as though it were the test of charity to make amends for the open violation of justice. The victims of these harsh conditions," he continues, "submit to them in extreme reluctance and become more and more unwilling to bear the galling yoke. Some carried away by the heat of evil counsels went so far as to seek the destruction of the whole social fabric." In a word, Communism of our day is the reaction to the bourgeoisie spirit which cordially ignores economic oppression and exploitation of the masses. The bases of our social order must be protected against the execrable practices of those who brazenly refuse to discharge their solemn obligations as possessors of the superabundance of the world's goods.

EDUCATIONAL institutions in the United States, for the most part without religious background or guidance have provided the platforms for the presentation of a philosophy of life and government which is diametrically opposed to our venerable American concept. That institutions, founded and supported by public funds, are disseminators of communistic propaganda is a matter of common knowledge. There seems to be little hope in educational institutions generally not only to forewarn but to forearm American youth against a system which flouts, corrupts and destroys the very faculties true education aims to develop (Continued on page 28.)

DOCTORS OF THE CHURCH

ST. CYRIL *of* ALEXANDRIA and THE DIVINE MATERNITY

BY HYACINTH ROTH

ONE OF THE sure signs of the supernatural character of the Church is the history of her dogmas. A close, sincere, unprejudiced study of the unfolding of her doctrines should convince every thinking man that when the Church defines doctrines of faith and morals the work is accomplished under the inspiration of the Holy Ghost. The same study will reveal that the occasions for the definition of dogmas have always been given by sons of the Church who through ill regulated zeal, or lack of understanding, or error, have championed ideas which were contrary to the tradition held by the Church. Heresy makes it necessary for the Church to define precisely the sacred truths of which she is custodian. In the defense of the truth some churchmen have surpassed their contemporaries, they are the Doctors of the Church.

ST. CYRIL of Alexandria (376-444) whose feast the Church commemorates on February the ninth, firmly combated, and successfully extirpated, in the name of the Church, Nestorianism, the predominant heresy in the fifth century. This error denied the Divine Maternity of the Blessed Virgin Mary. Its leader Nestorius, Patriarch of Constantinople, began with a good intention, he defended the Church against Apollinarianism which taught that Christ had no complete human nature. As it happens in all cases where zeal outruns the control of reason, Nestorius in his befogged excitement went so far as to see in Christ not only two natures, human and divine, which is the true doctrine, but also two persons, a notion that runs counter to all Christian fundamentals. Hence, Nestorius concluded, Mary begot Jesus, the human person, and not Jesus, the Divine Son of God. Thus did he deny the Blessed Virgin Mary the title of Mother of God.

To substantiate his conclusion, Nestorius argued that nowhere in Sacred Scripture is Mary mentioned as the Mother of God. Nestorius read therein of Mary being the mother of Jesus but Mary being

the Mother of God he emphatically disavowed. One reason for Nestorius' failure to identify Jesus with God as being the same Person must be attributed to his schooling at Antioch where scriptural texts were interpreted rather rigorously and with undue literalism. Nestorius' error was grounded on his utter misunderstanding of the dogma of the Incarnation. Since he denied the Catholic doctrine of a union of the Divine and human natures in the person of Christ, he naturally fell into his heresy by saying that Jesus Christ, the God-Man, could never be the Divine Son of the Virgin Mary.

ADMERABLY did St. Cyril, the "light of the world" in the hour of spiritual distress, expound the Catholic doctrine; first patiently in his letters to Nestorius, then solemnly, as the mouthpiece of the Church, at the Council of Ephesus. In his first letter to the heresiarch the great doctor wrote: "I urge you, as the brother in the Lord, to propose the word of teaching and the doctrine of the faith with all accuracy to the people, and to consider that the giving of scandal to one even the least of those who believe in Christ, exposes one to the unbearable indignation of God. . . . The only begotten Son, born according to nature of God the Father, very God of very God, Light of Light, by Whom the Father made all things, came down, and was incarnate, and was made man, suffered, and rose again the third day, and ascended into heaven. These words and these decrees (of the holy and great Synod) we ought to follow, considering what is meant by the Word of God being incarnate and made man. For we do not say that the nature of the Word was changed and became flesh, or that it was converted into a whole man consisting of soul and body; but rather that the Word having personally united to Himself flesh animated by a rational soul, did in an ineffable and inconceivable manner become man, and was called the Son of Man, not merely as willing or being pleased to be called, neither on account of taking to Himself a person, but

(Continued on page 31.)

Eucharistic Congresses

CATHOLICS throughout the world center their attention on an island in the middle of the Pacific Ocean because fellow Catholics from many lands have gathered there to make a great profession of Faith in the Presence of Jesus Christ in the Holy Eucharist. For these pilgrims He, present in the Holy Sacrament, is the source of sanctity, of grace, of eternal life. They believe there is nothing greater on this earth than the Eucharist.

THIS will be the Thirty-third International Eucharistic Congress. Similar gatherings have taken place from time to time in the past sixty years, some of them being local and attracting pilgrims from one nation; some of them being international and attracting pilgrims from all parts of the world, drawn by the Eucharist, the center of Catholic life.

LILLE, AVIGNON, LIEGE

THE First Congress, at Lille, was held on June 28th—30th, 1881, just fifteen days after an iniquitous law had been made in France banishing religious instruction from the schools. As if to protest against such persecution the sessions of the Congress were held in the halls of the Catholic University founded to guard against such a contingency.

GREAT fervour and endeavour marked the first Congress. In its triumphant close was foreshadowed the future glory of the social reign of Christ in the Eucharist.

HERE at Lille, by the efforts of M. Vrau, the permanent headquarters of the movement were set up and a Permanent Committee formed, with Mgr. de la Bouillerie, Coadjutor Bishop of Bordeaux, as President, and M. Gustave Champeaux as Secretary. At Lille the headquarters of the movement remained for more than thirty years.

THE next year, at the Congress of Avignon of the Popes, 6,000 people attended to make it a great suc-

cess in spite of anti-clerical opposition. Liege was selected for the Congress of 1883, and to it flocked 10,000 Catholics from all parts of the world. The movement was gaining strength.

TOULOUSE, the guardian city of the relics of St. Thomas Aquinas, inspired singer of the glories of the Eucharist, was chosen for the Third International Eucharistic Congress. Here again every effort, official and unofficial, was made by the enemies of the Church to prevent its being held by threatening official supervision and bureaucratic intervention by a legal trick. Cardinal Desprez, the Archbishop and sponsor of the Congress, held out and the Congress was a triumphant success.

THE fourth Congress was the second to be held outside France. Fribourg, the Catholic capital of the uncompromisingly Catholic canton of Switzerland, was chosen and Fribourg was worthy. For while all around was disloyalty and defection, Fribourg had held fast to the Faith of Peter and the love of the Blessed Sacrament.

NO wonder that the Congress of Fribourg should have been characterised by the example it contained, by speech and action, of the militant Catholicity of many lands.

THE Canton authorities cooperated in every way with the Congress authorities. One hundred and eighty thousand men marched in line. Countless thousands thronged the streets. The Eucharistic King was accorded a Royal Progress by His faithful people on the scene of many a struggle for His Eucharistic Kingship.

PARIS, ANTWERP, JERUSALEM

PARIS, called by St. Francis of Assisi, "the city of the Holy Sacrament," for centuries the centre of many a pilgrimage, held the Congress of 1888. At this Congress a multitude of Eucharistic subjects was discussed. No Congress since then has excelled it in wealth of Eucharistic dogma, history, and means of propaganda. It

The Luneta, Manila, where the principal ceremonies of the Eucharistic Congress took place



Courtesy James Boring Company

closed in the Basilica of Reparation on Montmartre in the same spirit in which it had begun—the spirit of enthusiastic devotion and reparation to the Eucharistic Heart of Jesus.

ANTWERP was the scene in 1890. This city had an hereditary right to the honor of housing the Congress, for here in the early years of the twelfth century, St. Norbert, founder of the Order of Premontre, had worsted Tonchelin, denier of the Real Presence and infamous outrager of the Sacred Host. The Congress opened with a colossal procession of the Blessed Sacrament, in which 140,000 persons joined. It closed with a pilgrimage to the little village of Hoogstraeten, the scene of a remarkable Eucharist miracle of the fourteenth century.

IN 1893 was held the great Congress of Jerusalem, where East and West testified to the unity of Catholics of every rite in the mystical Body of Christ. Here, on the very ground trodden by the Eucharistic God, the scholars of the Eastern and Western Churches vied with each other in setting forth the fruits of their research. "The Church of Christ is not Greek, nor is it Latin. It is Catholic, universal, open to all." With these words the Papal Legate closed one of the most significant Congresses on record.

RHEIMS, PARAY-LE-MONIAL, BRUSSELS

THE Cardinal Archbishop of Rheims had been Papal Legate to the Congress of Jerusalem, and since the Congress immediately succeeding was fixed for Rheims, it might be said that it was complementary to the Congress of Jerusalem. It bound by still stronger ties the Churches in the East to the See of Peter. Catholic France had worked unceasingly for Catholicity in the Orient. The Congress of Rheims marked one more great advance in that work. By the meeting and conferring of the delegates of East and West, it was amply proven that the real bond of union in the Church must ever be the Eucharist.

"AFTER the city of Jerusalem, no better spot for a Eucharistic Congress could be imagined than Paray-le-Monial." With these words Leo XIII approved of the choice of Paray-le-Monial as the place for the Congress of 1897. Here all the fervour of the Congressionists was poured out for the glory of the Eucharistic Heart of Jesus. Here again was recalled the Congress of Jerusalem and the unity of all the Church in the Love of that same Heart.

IN 1898 was held the Congress of Brussels. Cardinal Vincent Vannutelli, from now on a traditional figure

at Eucharistic Congresses all over the world, presided as Papal Legate. Here for the first time a Plenary Indulgence was granted to Congressists.

THE Congress of Brussels has been called "the Congress of the Social Question," for many of the sessions were devoted to the Social reign of the Eucharist—Its place amongst men, in their everyday work, in literature, in art.

LOURDES, ANGERS, NAMUR, ANGOULEME

AT Lourdes the intimate connection of the Blessed Sacrament with Our Lady was made manifest to one of the most fervent Congress gatherings seen so far. Many of the papers, as was fitting, dealt with the Eucharistic devotions, particularly the Mass, in relation to rural districts.

It was at Congress of Lourdes that women were first admitted to Eucharistic deliberations in a special section.

ANGERS, whence sprung the heresy of Berengarius, held the Congress of 1901. Here in the tenth century the Real Presence had been denied. Here, too, that denial was retracted in face of the opposition of the sturdy Angevin Catholicity. What the third Council of Angers had formulated succeeding centuries of Catholicity had guarded. This Congress marked the beginning of youth sections at Eucharistic gatherings and made clearer the importance of women's sections initiated at Lourdes for it was here that women first spoke at a Eucharistic Congress. By reason of its attention to the needs of Youth, the Congress of Angers has been called "the Congress of Hope."

THE Congress of Namur in 1902 was notable in many ways. Mgr. Heylen, Bishop of Namur, President of the Permanent Committee, was the sponsor of the Congress. The organization was carried out with a perfection of detail by Committees composed of the flower of Belgian nobility. These included a Committee of Catholic youths and a Committee of Catholic women. By no means the least of its glories was the part played by the children, their prayers and sacrifices for the success of the Eucharistic Hosting.

THE people of Belgium had ever striven for their Faith in Jesus. The Congress of Namur was their reward. At the Congress of Angoulême in 1904 (the first in the Reign of Pius X), the fruits of the first Congress Prayer Crusade were offered to the Eucharistic King. Here, again, great stress was laid on the importance of the Eucharist in the life of youth, especially in the training of the child.

ROME — 1905

THE year 1905 was the silver Jubilee year of the International Eucharistic Congresses. Leo XIII had is-

sued thirty-three documents in favour of the movement during his reign, yet it had not received official status in the Church. But whatever measure of prestige was lacking to this most fertile of sources of good to the Church, was fully made up by the action of Pius X in holding the Jubilee Congress in Rome itself. This mark of the Holy Father's concern for the advancement of the Congress movement was conveyed to the Catholic world by the Brief of 28th February 1905.

THE Holy Father himself celebrated the opening Mass, assisted by a Latin deacon and Greek sub-deacon. All the glory and splendor of the See of Peter and the ceremonies of Mother Church contributed to make the occasion memorable. During the Congress the keenest minds in the Catholic world discussed ways and means of furthering the Kingdom of the Eucharistic Host. Great churchmen united with the foremost Catholic laymen in giving of their best in lecture and debate to the cause of Christ.

IN closing one of the greatest Congresses in the history of the movement, His Holiness encouraged the faithful "to put forth their best efforts in a crusade which seemed the only one capable of saving a foolish world from going headlong to its ruin."

TOURNAI, METZ—1906-1907

A FEW months after the great Congress of Rome, Pius X issued the famous Decree "Sacra Tridentina Synodus" on frequent and daily Communion. The Congress of Tournai was the first organized effort to discuss this epoch-making decree and to seek means for its practical application. The Eucharistic Congress movement had exerted untold influence on the Church towards this very end. It was the Eucharistic Congresses that helped to crush the last remnant of Jansenism that would have opposed it. The Congress of Tournai was the Congress of Frequent Communion. At its inception the Papal Legate stressed the importance of the recent decree. During its great conferences, the frequent reception of the Blessed Sacrament was urged on young and old as the motive power of the Christian life. The Congress closed on the note of Reparation for the age-long indifference of man.

TWO innovations of note marked the Congress of Metz, held in the following year. One was the official reception accorded to the Papal Legate, Cardinal Vannutelli, by the city officials and citizens of all creeds. The other was the great procession of the children, "the lambs of Christ's flock."

DURING the whole Congress, the central theme was "Frequent and Daily Communion." The fervour of the Catholic people of Lorraine informed every act of that great gathering—was the motive force behind its inspiring close.

LONDON — 1908

CARDINAL Vincent Vannutelli was nominated as Papal Legate to the Congress of London in September, 1908. Three and a half centuries had elapsed since Cardinal Pole had been received in state at the port of Dover. The existing law against Papal Legates was not, however, invoked to effect the arrest of the most notable member of the Sacred College. He was received instead with every mark of politeness and respect.

On his entry into London he hailed "this land of liberty, freedom and toleration" in an impromptu speech. A few days later, London and England treated the world to an exhibition of narrow bigotry such as even the anti-clerical bureaucracy of France had never dared to attempt.

THE Congress, one of the most international in character yet held, opened with great solemnity in the partially built Cathedral of Westminster. On each day the music for the Mass was rendered by a different group. The ceremonies on Saturday were carried out in the Greek rite, thereby demonstrating the unity of the One True Church. Many learned and practical papers were read and discussed at the sectional and general meetings. These ranged from "The Eucharist and the Orthodox Church" to "The Royal Declaration," a study of the official blasphemy then required of the Kings of England.

Influenced by a bigoted section of the populace the Prime Minister forbade the carrying of the Sacred Host in public procession. The procession, without the Host, was held amid great enthusiasm, a great ending for a great event.

COLOGNE — 1909

THE beautiful Rhineland city of Cologne held the Congress of 1909. Here, in the stronghold of German Catholicity, were gathered together many thousands from all over the world. The half-million inhabitants of the city had worked hard from the day that the venue was announced. Finances were immediately forthcoming to ensure efficient organization and unstinted hospitality.

The Papal Legate (again the venerable Cardinal Vannutelli) was received with wholehearted enthusiasm. The Congress opened with all the dignity and fervour natural to this ancient and historic city, whose traditions go back to the Magi, whose glorious pageant of history includes such figures as Aquinas, Albertus Magnus, and Duns Scotus.

The main sections were, naturally, the French and German, but special sections were set apart for English, Spanish and Polish Congressists.

AT all these the cream of European scholarship was devoted to the cause of Christ in the Eucharist in discussions of great range and power.

It was estimated that over half a million people came into Cologne on the closing day to do homage to their

Lord. Thirty thousand men marched in the procession. Working men and University professors alike paid tribute to the King of all men. One of the greatest of Congresses closed in the same spirit of Catholicity in which it had been initiated.

UP to the year 1910 no Eucharistic Congress had been held in the New World. In this year the triumph of Christ the King passed from Europe to the great American Continent. It was fitting that the twenty-first International Eucharistic Congress should have been held in Montreal, a city that might well be named as one of the world's great Catholic capitals; a land which was early Christianized by the pioneer missionaries of France, several of whom laid down their lives for the Hidden King in the effort to establish His reign in this vast new-won land. The great Congress of Montreal might be said to have marked the results of that effort, the flowering of the seeds sown in the blood of Martyrs.

THE Papal Legate was accorded a royal welcome by Church and State. Many of the most prominent Catholic laymen of Canada and the United States delivered orations of note. Prominent amongst these was the Hon. Henri Bourassa, Canada's leading Catholic journalist.

In an eloquent speech, the late illustrious Father Bernard Vaughan, S.J., paid a glowing tribute to the steadfast faith which the Irish people have sustained by their love of the Blessed Eucharist.

Every aspect of the Eucharist as an antidote to modern evils was dealt with.

The Congress closed in a storm of rejoicing. Representatives of more than a dozen nations of the Old and New Worlds united in a shout of triumphs for Christ the King.

MADRID, 1911 — VIENNA, 1912

DEVOTION to the Blessed Eucharist was widespread in Spain before the "Reformers" cast the insult of their denials in the face of Jesus. And when the nations of Europe were torn between Faith and defection, can it be wondered that Spain held fast to the Hidden God?

Spain had waited long for the privilege of acting as host at the triumph of the King, but when that privilege was accorded her, she gave to Him and to His followers a welcome truly royal.

HIS Holiness the Pope, in appointing the Cardinal Archbishop of Toledo as his Legate, made several special recommendations with regard to the subjects to be discussed. In this he showed his reliance on the learning and fervour of Catholic Spain.

The Congress was carried out with great splendour and organized to the last detail. Everyone, king and peasant, cooperated to make it a success. The royal Progress accorded to the Host in procession, the homage of king and people, made clear to the world the devotion of Spain to the King and Lord of all.

(Continued on page 29.)

ARCHBISHOP CANTWELL HONORED BY LOS ANGELES HOLY NAME MEN

**"To His Excellency, the Most Rev. John J. Cantwell, D.D.,
first Archbishop of Los Angeles:**

"Greetings and felicitations.

**"On this happy occasion, when we offer for you our prayers,
Masses, Communions and visits, we are inspired by the words
of St. Ignatius of Antioch, who has counseled: 'Think as
your Bishop. United with him, your illustrious priests truly
worthy of God are as the well-tuned strings of a lyre . . .
but do you also enter into that concert, in order that, tuned
in that unity which is the music of God and making heard
harmonious tones, you may sing together to God the Father
the hymn of which Jesus is the Coryphaeus. It is by hearing
this song of unity that the Father shall recognize you as the
members of His Son.' (Ep. ad Eph. iv.)**

**"This then is our dedication . . . our renewal of loyalty
and obedience to a worthy successor of the Apostles . . .
our message on a most happy occasion . . . the sign-posts
on the way towards greater personal sanctification—to the
realization of the ideals and discipline of the Holy Name
Society.**

**"HOLY NAME UNION OF THE ARCHDIOCESE OF
LOS ANGELES.**

**"Solemn Procession of Our Lady of Guadalupe, Sunday, De-
cember 13, 1935, Los Angeles, California."**

THE Los Angeles Archdiocesan Union of the Holy Name Society presented a spiritual bouquet to Archbishop Cantwell, the first Metropolitan of the new ecclesiastical province, at the ceremonies which closed the annual Procession of Our Lady of Guadalupe.

LED by a police escort and Loyola University's Band thousands of laymen marched for two miles to the grounds of the Los Angeles Orphanage where the program of presentation was held.

FROM the new diocese of San Diego which until recently was under the jurisdiction of Archbishop Cantwell there was a large delegation of Holy Name leaders who marched in a special section.

RECALLING the hospitality extended to their exiled bishops, priests, religious, and laity; and in grati-

tude for the solicitude and generosity of Archbishop Cantwell in providing facilities for the spiritual life of the thousands of Mexicans in Southern California, the Mexican contingents were large and enthusiastic.

PICTURESQUE floats portrayed the four apparitions of Our Lady of Guadalupe, the cure of Bernardino, and the reign of the Queen of Latin-America. Little girls dressed as angels and boys costumed after every South American nation accompanied the floats. In tribal rites and ceremonials reserved for the Feast of Guadalupe, Mexican Indians originally from Sonoma and Chihuahua attracted special attention.

THE delegation from the Maronite parish of Our Lady of Mount Lebanon held a place of honor in appreciation of the fact that the Republic of Lebanon conferred on Archbishop Cantwell its Medal of Highest merit. *(Continued on page 27.)*

THE HOLY NAME SOCIETY *and BOY SCOUTS*

BY REVEREND TERENCE A. BRADY

IN striving to establish the harmonious inter-relationship that can and should prevail between the Junior Holy Name Movement and the Boy Scout organization, the writer refers to a personal experience to substantiate what in isolated instances does maintain and in a more comprehensive manner should be the order of the day.

THE pastor of a prominent suburban parish in Philadelphia was alarmingly concerned with a problem that confronts so many parish priests. His boys of high school age were being weaned gradually and subtly from the influence of his pastoral care. True they came to have their report cards counter-signed—true, they attended regularly to their duties—perhaps a noticeable indifference or a flagrant disregard cropped up occasionally. Mind you all this transpired in an environment that was most conducive towards eliciting the best traits. Lest he might be culpably remissful this typical pastor unhesitatingly decided that something must be done and without delay. To sponsor a club, salutary in itself, would not solve the problems since this would undoubtedly interest only those types athletically inclined. He must build for the future. The result of such deliberations was the formation of a Boy Scout Troop which in a short time has flourished beyond expectations and assuredly justified its formation: Building for the future. In a few years these chaps will be young men forming the nucleus of a Holy Name Society even more progressive and dynamic than the parent organization in that particular parish which, to say the least, is a living and impressive proof of the value and necessity of the Holy Name Organization. With this trinity of activities it is interesting to note how progression is bound to materialize from the mutual interdependence, viz.—from Scout to Junior Holy Name member to Senior Holy Name work. Yes, something should be done. Something has been done.

TO state that "youth must be served" is a trifle trite perhaps, but it portrays a problem vitally and realistically absorbing. Witness how all reactionary move-

ments solicit and consequently seek to enlist the inexhaustible energies and unbounded enthusiasm of youth. It is a common boast of the modern iconoclast that youthful sympathies will be conscripted. Recently a labor representative publicly stated in no indefinite terminology that he was awaiting the exodus of youth from the schools to physically enforce the hand of capital to meet the requirements of labor. While not subscribing to the prophecy of doom by the same token, it ill behooves us to sit by in smug complacency and adopt the "laissez-faire" policy of non-intervention. If "youth must be served," conversely "youth must serve" not with the appalling imperiousness of the imperative but with the genial protective and directive influence of solicitous elders. Yes, something must be done to counteract the besetting tendencies of all reactionary, radical and revolutionary influences—to repossess in some instances, and in all cases to possess the unswerving allegiance of youth towards a more devoted service in the vineyard and a more useful citizenry in the land.

DESPITE assertions to the contrary the Church is still an unquestioned factor in the formation of the boy. The compassionate and solicitous qualities bequeathed by the Divine Master are resident in that Church where the boy learns spiritual truth-values and incentives—where he becomes acquainted with his spiritual nature and his accountability to the Unseen but All-Seeing God—where he learns to understand the stimulus and beauty of the realities which transcend the physical order—where he is taught to build and live not for time but eternity. No boy should be denied or deprived of the strength, the breadth of vision—the genuine nobility of purpose which the Church and religion contribute to life and to its complex relationships.

WHEN the home, the school, the Church have completed their tasks, there remains the fact that the boy is essentially a social being with an insatiable tendency for recreational activity and association with other boys. Particularly is this true when the boy reaches what a

prominent prelate has so happily described as the "We" age, the period when he thinks in terms of the crowd, the neighborhood gang—the latter not to be construed in the sinister sense.

IN other words, when the boy emerges from the first decade and progresses towards his teens, his social instincts commensurately develop till he becomes conscious of his need of companionship and the urge to direct hitherto latent energies in the various channels of life and action. At this junction our task must assume definite forms.

WHAT should be done? It would be absolutely foolhardy and ruinous to experiment with delicately impressionable structures. It is at this juncture that we offer a prescription and a program, the former has been compounded from ingredients concocted from valued and wisely selected counsel and vast experience, the latter destined to crystallize every phase of character building. Hence, we stolidly maintain that the Boy Scout organization does for the boy what no other agency heretofore devised can do with equal efficiency. While cognizant of the good achieved by the countless agencies corresponding to the countless activities, we do not lay claim to the pretense that Scouting provides a panacea for all preventive or constructive measures but we do contend that after a quarter of a century of ceaseless activity it has not been found wanting; we do contend that it is here to stay whether or not we personally endorse it, *we* do contend that great numbers of lads are constantly becoming scout conscious and desire to affiliate themselves with a troop. We look to the parochial Holy Name Societies to satisfy this desire by providing members sufficiently interested in youth to devote time in the conduct of a parish troop. We look to the Holy Name organization to dissipate a baseless stock argument that our boys are active in other church troops. Yes, they will unless you provide the outlet. As men with domestic responsibility you require no further program for spiritual advancement than that supplied by the Holy Name Society. What of the Juniors?

SUBSIDIZED by other splendid suggestions of the afternoon we are firmly convinced that Scouting supplies a most important part of that program. In matters religious, Scouting maintains an almost indifferent attitude as to the means employed but insists upon, in season and out of season, the necessity of religion. It considers that that religion is not in its field and asks that it be taken care of by those chosen and qualified to teach it. The Boy Scouts of America do not actually conduct troops themselves but require a sponsoring body—preferably a church. Moreover the Scouts make it very clear that they are responsible for only the material and in a degree the cultural phase; they ask the sponsoring organization to provide the remainder. In this they are so vastly different from numerous other self-styled character-building agencies in that they do not arrogate to themselves complete authority and ability to produce well-rounded

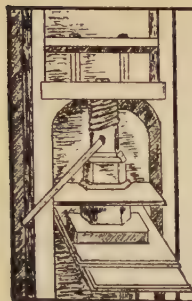
and finished products. Scouting furthermore offers the boy a code of discipline and cooperation in which the boy becomes neither the tough nor the molly-coddle, the bully nor the cringing spineless jelly-fish, the gawk nor the sissy but a real, upstanding, self-respecting lad who reveres his superiors, is considerate of his companions and has a profound sense of reverence for all constituted law and order and is conscious of his duty towards the Supreme Being whose Beauty and Providence he recognizes in the universe which is gradually revealing itself to his expanding mind.

SCOUTING requires an oath to do duty to God, to country, and to obey the Scout Law—to help other people at all times—hence the evolution of the daily practice—do a good turn—to keep physically strong, mentally awake and morally straight. To violate such would never constitute perjury as the oath is employed for the lack of a more comprehensive and forceful term. The Scout Law is nothing more than a litany of the natural and domestic virtues upon which is builded the superstructure of a supernatural life so as to develop and produce not only a leading Catholic but a Catholic leader—not only patriotic eminence but an eminent patriot.

TO bear out our contention; we could cite statistics "ad nauseam" to show the marvelous growth of the Scout organization; we could dwell upon that increasing group of men who have given so generously of time and talent to espouse such a praiseworthy cause; we could quote from the official approbation of the Holy Father and from men signally prominent in every sphere of life. In passing we are happy to say that from four troops in Philadelphia there are today eleven ordained priests and thirty-six seminarians—a veritable nursery for vocations. Gentlemen, if Scouting did nothing more for the Church than this—it would still justify its existence. The Church is militant—we are fighting the cause of youth—the Church is not dormant—wake up and use the means, she has so unqualifiedly sanctioned.

TO recall the incident of a pastor that something should be done and something was done; our belief in Scouting as a contributory solution is firmly entrenched; our hope is that such an opportunity will be enthusiastically embraced and adopted. It has been remarked that Scouting will only progress when and if pastors give their unqualified approval. Facetiously it has been claimed that one must make the sign of the Cross—profoundly recite an act of faith and then approach the pastor. Let me advise you that if pastors had the assurance that from the ranks of the Holy Name Society could be gathered a dependable group to sponsor such a movement—Scouting would march on—Junior Holy Name units would dot the land and your organization would carry on in a magnanimous manner the all-important work of the lay apostolate.

Father Brady's study was submitted to the National Convention of the Holy Name Societies.—Editor.



The Voice of the Catholic Press



The Providence Visitor
Providence, R. I.

HOLY NAME SOCIETY

THE various parish units of this ranking Catholic laymen's society observe again this year with their usual magnificent expression of devotion and virile faith their patronal feast. The faithful of many parishes were edified last Sunday to see their men advancing by the hundreds to the Communion rail. Other units will solemnize the Feast of the Holy Name by virtue of an indult granted to this country on the second Sunday of the month, January 10.

IN most parishes of this diocese the impressive spectacle of hosts of men devoutly, albeit sometimes awkwardly, approaching the Communion rail is a monthly occurrence. Because what we grow used to fails to provoke our interest, the observance by the Holy Name men of their feast is apt to pass by unnoticed. This must not be. These columns would be remiss in their duty if they failed to premiate this splendid society and call the attention of all to the great progress and notable achievements of this society of Catholic men and to emphasize its possibilities for further accomplishments.

ONE could say without fear of contradiction that the organization of the Holy Name Society in this country is one of the outstanding notes of progress of the Faith since first our fathers brought It here. It is the envy of churchmen in other lands. Indeed they find it hard to believe that we could stage a Holy Name parade with as many as thirty thousand men in line. Who could deny the vital force of the faith of American Catholics who was privileged to witness the impressive rally of Holy Name men held last Fall in New York?

THE purpose of this society is of course not to stage a pageant of vain show or external display of strength. It aims to band together all Catholic men who pledge themselves to honor the Holy Name in their daily speech and to give a unified and concerted expression of Catholic thought and principle in all their activities. It is perhaps the most powerful arm of Catholic Action so dear to the heart of the aging Pontiff, Pius XI, who has issued a clarion call to his Catholic children throughout the world to girt themselves for the onslaughts of the myriad enemies of the Faith in these trying times.

NEVER in the embattled history of the Church has there been more pressing need for a united Catholic front. Religion is on the defensive in many parts of the world. God's enemies have been dragooned in varying united fronts, all stemming from the

basic materialism that characterizes the several political systems which are battling for dominance in world affairs. The awful debacle that is ravaging Spain in the internecine strife, the brutality of which has never been matched in all history, reveals the concentration of these opposing forces in the interest of the fascist and communistic nations. They have seized on the revolution in Spain to make this a testing ground of the strength of their movements.

THE Holy Father from his bed of pain warned his children of the perils that surround them. "Many great evils in these days have fallen like a scourge on humanity, on civil society and on the Church. We have called attention to the real remedies of truth, justice and brotherly love, of which the Catholic Church is the sole depository."

SURELY, the Catholic world will heed the voice of the Vicar of Christ that trembled across the ether warning of impending peril, and determine that the progressive perversion of humanity by their wholesome and unqualified co-operation with him will be stopped. The best and most practical response to the appeal of the Holy Father will be for every Catholic man to be enrolled in the Holy Name Society, which can and will see to it that "it will not happen here."



The Catholic Light
Scranton, Pa.

HOLY NAME COMMUNION

ORGANIZATION is the watchword of the times. Labor finds its strength in organization; capital is always organized; scholars, professional men, and other groups are united into societies. In fact, organization is not only local, but national and even international.

SO necessary is organization today that even the forces for evil are organized. Against these forces for evil stands probably the greatest organization, if we may so term it, in the world,—the Catholic Church. In the Catholic Church one of the oldest organizations is the Holy Name Society, a body of men which has experienced a great revival, growth and increase within the past few decades.

MANY factors enter into an efficient and effective Holy Name Society. Numerical strength, enlightened direction, capable administration, loyal co-operation and active interest—all these are essential and make for the ideal Holy Name Society. They render it a powerful force for good.

ESENTIALLY a religious organization, the Holy Name Society draws its strength and life from religion. In its individuals and in its co-operative existence as a body, the Holy Name Society is actuated by the spiritual and moral principles of Holy Mother Church. That is why it lends itself so admirably to the Church's scheme of Catholic Action.

FOR individuals, however, as well as for organizations in the Church there is no true life and strength except that which issues from the sacraments. By the sacraments we enjoy the super-life of sanctifying grace, which is both an elementary requisite and at the same time the most sublime characteristic of genuine Catholicity. Naturally, the focal point of this super-life is the Blessed Sacrament of the Altar.

IN keeping with all this is the edifying sight of Holy Name men receiving Holy Communion in a body. It takes us right back to the first Holy Communion when Our Lord consecrated the bread and wine, and gave His sacred Body and precious Blood to the Apostles.



The Evangelist
Albany, N. Y.

POISONING THE WELLS

THE "Christian Century" is not only unfair, it is dangerously close to the ridiculous in its reckless charge that the Catholic Church is insincere in its opposition to Communism. This usually fair and always liberal spokesman of Protestantism claims that the Holy See has an eye to present and future privileges under a Fascist government when it issues a clarion call to all Christians to fight Fascism's arch-enemy, Communism.

THE fantastic accusation of the temporarily myopic editor is brought to the deplorable conclusion that all good Americans, Protestant, Jewish and even Catholic should "stay out of the Vatican campaign."

WHEN the "Menace" and its ilk made sweeping charges, incriminating innuendoes and extravagant denunciations against the Church, in the days of commercialized bigotry, Catholic apologists did not sweat overmuch in their endeavor to put the lie to the defamers. They felt that the stuff was being fed to the unlettered and unthinking, and that the process of refutation could not keep pace with each new batch of calumnies manufactured to replace those answered.

THE case of the "Christian Century" is different. Its appeal is not to the unlettered; although its reasoning is hardly on a higher intellectual plane. The cause it aims to undermine is too vital to national welfare to ignore the challenge. The campaign against Communism is a crusade for the protection of the Christian faith and the preservation of true democratic principles. Communism is too great a menace and too imminent to treat lightly or with prejudice. To divide Christian forces in the fight against its atheistic onslaught is to endanger the sacred sanction of all religion.

THE "Christian Century" is too alert to be unacquainted with the history of Catholic opposition to Communism. That opposition goes back to the origin of the Marxist heresy in religion and economics. It is based on the three fundamental fallacies of the Red system, denial of God, of personal liberty and of property rights. No one pretends that Communism, come into power, will brook less than absolute denial of a Supreme Being, the utter slavery of the individual to the State and the refusal to

permit private ownership of property. No one will deny, either, that the Catholic Church, or any group that would retain the Christian tradition, can have any part in such a system.

BECAUSE the Church is relentless in its campaign against Communism does not mean that it favors Fascism. The two are not mutually exclusive. Fascism came into being as a political substitute and check to Communism. It, too, will earn the opposition of the Church wherever its practices or policies come in conflict with Christian principle or the inalienable rights of human liberty, as has occurred in the Nazi regime in Germany.

IT has been the prize trick of Communist propaganda in this country, since the civil war broke out in Spain, to portray the Red government forces as fighting in defense of democracy. It is a ruse of Soviet propagandists to turn American sympathy away from the insurgents. But by what stretch of the imagination can Russia, the personification of the Communist ideal today, be credited with a love for democracy?

IF the "Christian Century" has fallen victim to such propaganda it is not only surprising, but alarming. That Communism could win a Christian publication for an ally is proof positive of its insidious power. It is "poisoning the wells" of a united Christian and American front against the greatest menace of the century to religion and democracy.



The Catholic Telegraph
Cincinnati, Ohio

ONCE UPON A TIME

ONCE upon a time, it was a most unusual sight to see young boys and girls, unaccompanied by parents or other guardians, on the streets at all hours of the night.

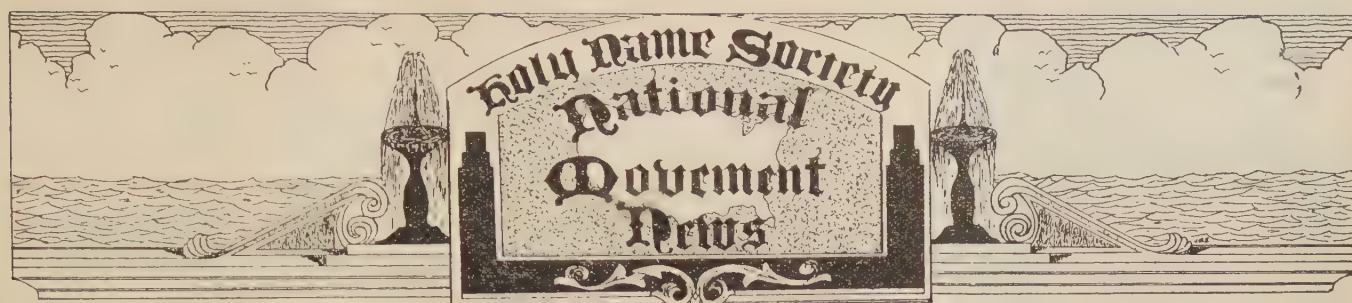
ONCE upon a time, we did not read, day after day, in the newspapers about girls, in their early 'teens, leaving their homes without the knowledge of their parents, and returning after several days with the flimsy excuse that they had been at a friend's house.

ONCE upon a time, it was not a common thing for high school pupils to elope.

ONCE upon a time, juvenile delinquency was so infrequent, that it was noted with astonishment and horror.

BUT that was before people became infected with the new-fangled notions of child-rearing. That was before the faddists succeeded in winning acceptance of their plea to "give the child an opportunity for free 'self-expression'." That was before parents discarded the inspired wisdom, "Spare the rod, and spoil the child," and permitted "moral suasion" to monopolize the corrective field. That was before homes became obsolete, and were displaced with stations in which eating and sleeping and dressing are done. That was before parents lost their sense of responsibility and duty towards their children. That was before the old-fashioned ideals of family life and of home, of loving, parental guardianship and of filial respect and obedience went out of style. That was when there was a vastly wider difference between a Christian and a pagan than there is today.

ISN'T it high time to get back to the ideals and social customs, to the home and the family life, to the child-rearing discipline and the earnest religious habits of Once Upon a Time?



BUFFALO UNION TOLD THAT GREED IS BASIC EVIL OF THE PRESENT DAY

THE grave dangers of communism; the advances it has made in this country and why it has succeeded in other nations were brought forcibly to the attention of the Holy Name men of Buffalo.

Nearly 1,000 men gathered at St. Joseph's Old Cathedral for the annual services. The sermon was delivered by Rev. Eugene A. Loftus, assistant pastor of St. Brigid's Church and moderator of the Catholic Evidence Guild.

That evening 850 men attended a banquet at the Hotel Statler to hear a detailed analysis of communism by James V. Hayes, well known New York Catholic lawyer.

Throughout the diocese it was estimated that over 45,000 men received Holy Communion and prayed for the welfare of His Holiness, Pope Pius XI. In most of the parishes the men received Holy Communion in a body and later had breakfast together in their respective parish auditoriums.

"We have a remedy, a program and, above all, the truth," Mr. Hayes said at the banquet. "There is no force in the world that can meet communism and conquer it better than Catholicism. But to be successful we must have the zeal of the communists and use their methods, which, incidentally, they took from the Catholic Church."

Study is Essential

STUDY, Mr. Hayes pointed out, is one of the essential means of

combating communism. In New York City he said there are 3,000 men and women who pay tuition and go to school four nights a week to study communism and learn to spread its doctrines throughout the nation. He declared that the Confraternity of Christian Doctrine, Study Clubs, Knights of Columbus, Catholic Evidence Guilds, closed retreats and, above all, good example, are among the most effective means of educating Catholics and non-Catholics against the evils inherent in communism.

"Be as careful to point out injustice as is the communist," he declared. "It is by playing upon the evils of our present economic system that the communists get their audiences."

Citing Spain as an example of what can happen in the United States if the people of this nation do not eliminate the evils which give communism the chance to spread its doctrines, Mr. Hayes traced the cause of the present unhappy situation in that unfortunate nation.

Reason for Trouble

"MEN, even when they go mad, do not act without reason," he said. "If we look at the picture in Spain, not today, but 40 or 50 years ago we find the reason. It was a country in which there were two classes—the very rich, few in number, and the very poor which made up the bulk of the popula-

tion. That was the same condition in Russia at the time of the Soviet Revolution.

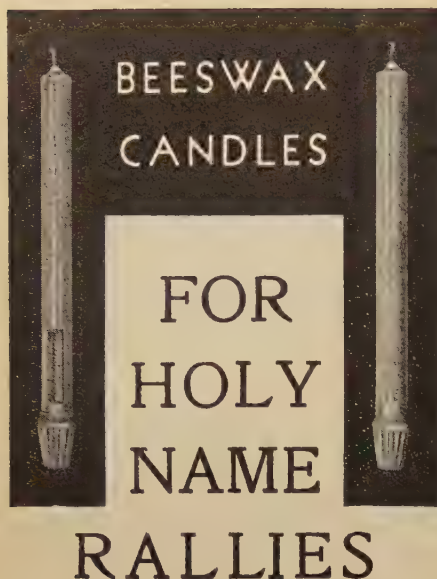
"The Church in Spain was supposed to be the friend of the established order. The seeming wealth of the Church made the people receptive to communistic propaganda. But at that same time the Church denounced that same corrupt order and 45 years ago the great Pope Leo XIII, in his Encyclical *Rerum Novarum*, pointed the way out. He warned them and gave them a remedy but nothing was ever done about it.

"Forty years afterward Pope Pius XI said the same thing and showed that the identical conditions existed everywhere but still his words were ignored and his program left untouched."

The depression was the natural result of unlimited greed, Mr. Hayes said. He said it gave communists the opportunity that a just social order would never have given them. They found willing ears in parts of the world where 100 years ago they would not have been tolerated for an instant.

Malign Holy Father

"IT is easy to be a Catholic when one has no economic worries," he said. "But one, not too well grounded in the faith may lose his faith when his rights are disregarded. A fact which is becoming clearer every day is that the middle class is disappearing. The few are gradually accumulating the vast wealth of this country. The growth of farm tenancy; the fact that farm land is going into the hands of big mortgage concerns every day; that share croppers in



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the South are finding no relief from our economic injustices indicates that there is developing in this country the same type of social organism that existed in Russia and Spain before the Soviet revolutions in those two countries.

"We find big industry fighting organized labor, denying the workers the right of collective bargaining and hiding behind the sham of allowing a company union. I will admit as a possibility the philosophical concept of a company union that works, but in reality if they are fair to the working-man they are the exception.

"You won't find the heads of company unions standing at arm's length from company officials, demanding that injustices to the workers be corrected. If they did, those men would lose their jobs and you know it. Why do we allow this denial of the right of a man to bargain collectively with his fellow man to get just treatment exist? It's helping the spread of communism right under our noses."

The treatment accorded the American Negro is a disgrace to our nation, Mr. Hayes said, and it is this unfair treatment that is driving him into the arms of the communists.

Plight of Negro

"THE colored man did not come to America voluntarily" he said, "He was hunted down in Africa, captured like a wild beast, jammed into slave ships and dumped on our shores to work as a slave.

"Then suddenly he was set free. The white man said to him 70 years ago: 'You're free, go to it.' And now we exact of him the same standards as the white man whose culture goes back for centuries and centuries. The Negro is denied justice on every hand and our own Catholics are among those responsible for such a state of affairs.

"Now I ask you would communism have an appeal for you if you were a Negro? Yes, it would. And its appeal to the Negro is shown

by the fact that Negro membership in the communist party has grown from an insignificant fraction of one per cent to the unbelievable total of 25 per cent in little more than a decade."

Most people do not know what a communist really is said Mr. Hayes. They have a hazy notion that anyone who objects to present conditions or suggests a change is a communist he declared.

"Communism," Mr. Hayes stated "Is that system based on the doctrines of Marx, Engels, Lenin and Stalin as put into effect in Russia. Communism is more than political party. It is a whole philosophy of life. Man exists for the state and the state exists for itself. It is a philosophy of materialism. You cannot be a communist without being an atheist. That is the kind of communism which is today making headway."

Rt. Rev. Msgr. John J. Nash, P.A., pastor of Holy Family Church and administrator of the Diocese, presided at the dinner. Joseph A. Wechter was toastmaster. Others at the speakers' table included Rev. Joseph E. Maguire, spiritual director of the Diocesan Union; Rev. William J. Kelley, O.M.I., director of Catholic Action in Holy Angels parish; Rev. Raymond J. Kennedy, S.J., of Canisius College; Rev. James J. Gilsenan rector and Rev. John P. O'Brien, vice-rector of St. Columban's Preparatory Seminary, Silver Creek; Rev. Eugene A. Loftus, Austin J. Roche, president of the Diocesan Union, and Edward F. Barrett, secretary of the Diocesan Union.

Encouraged by Msgr. Nash

MSGR. NASH urged the Holy Name men to continue the work they are doing and he also expressed his pleasure at the appointment of Most Rev. John A. Duffy, Bishop of Syracuse as new Bishop of Buffalo. Father Gilsenan spoke on the value of closed retreats. Father Maguire told the men of his appreciation for their co-operation during the years he has been their spiritual director. An organ re-

cital was given by Edward M. Sheehan. Father O'Brien sang two songs.

After the banquet a telegram was sent to Bishop Duffy, pledging the loyalty of the Holy Name men of the Diocese.

At the services in the afternoon, held in St. Joseph's Old Cathedral upon the invitation of Rt. Rev. Msgr. Edmund J. Britt, pastor, Father Loftus urged the Holy Name men to follow the example of St. Paul in defending the Church and promoting its advance.

"St. Paul cautioned the newly made converts of Corinth, only 24 years after the Resurrection of Christ, to be on their guard against the enemies that would not only jeopardize their salvation but who would also destroy their faith," he said.

"It was a reiteration of the words of the Saviour: 'Watch and pray that you yield not to temptation!' And the Church has been repeating those words day after day, century after century, constantly reminding us that the saving of our souls is of paramount importance and that the preservation of the eternal truth of God is the only factor that can guarantee our happiness here and in the life to come.

"Watch for the enemy that lurks and is encamped on all sides of us. Their propaganda is subtle far-reaching and uncanny. For many years they told us that the Church was opposed to scientific and social progress, but now realizing that the Church has manifested so much scientific and social advancement, and by all means is invulnerable on that point, they level their attack against the political philosophy of the Papacy.

Must Defend Rights

"THEY endeavor to malign the Holy Father and tell us that his campaign against communism is engendered by his association with fascism. You and I know the absurdity of that charge but yet you will hear it expressed not only on the soapbox but you can read it

also in magazines that have a reputation for culture, cordiality and refinement. Do not be misled or deluded but 'Watch ye' with a vigilance that is worthy of the intelligence of Catholic manhood."

Msgr. Nash presided at the afternoon services and officiated at Solemn Benediction of the Most

Blessed Sacrament. Assisting him were Rev. Dr. Charles A. Maxwell, pastor of Visitation Church, deacon; Rev. Charles E. Rochford, assistant pastor of St. Monica's Church, subdeacon, and Rev. William P. Solleder, assistant pastor of the Old Cathedral, master of ceremonies.

BISHOP RHODE LEADS GREEN BAY RALLY

SETTING a precedent which it is hoped will become an annual event, about 1,000 Holy Name men from the eight Catholic parishes of Green Bay, Wisconsin, approached Holy Communion in a body at the 8 o'clock Mass at St. Francis Xavier Cathedral Sunday, Jan. 3.

Solemn High Mass, especially reserved for Holy Name men, was celebrated by the Rev. Martin H. Vosbeek, diocesan spiritual director for the Holy Name Society. He was assisted by the Rev. William Roell as deacon and the Rev. William Hemauer as subdeacon.

The Most Reverend Paul P. Rhode, Bishop of Green Bay, assisted in Cappa Magna and preached the sermon. The Rev. George A. Schemmer and the Rev. Peter Duerr assisted the bishop.

Taking as his text "Fear not, Mary, for thou has found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call His name Jesus" (Luke 1:30-31), Bishop Rhode extolled the excellence of the Holy Name of Jesus and pointed out that it was the sign of cleavage between the two great classes of mankind, those for and those against. He emphasized the duty Holy Name men have of upholding the honor of the sacred name.

Leads in Pledge

AT THE conclusion of the sermon the Bishop led the men in the

recitation of the Holy Name pledge. After the Mass, the men, marching with their distinctive parish banners proceeded to the Columbus Club where a cafeteria breakfast was served.

Following the breakfast an address was delivered by Judge Thomas A. Ryan of Appleton, introduced by Rev. George A. Schemmer, pastor of the Cathedral.

Judge Ryan developed the thesis that the Holy Name Society stands for the fundamental things in human society, namely the home, the school, the Church and the state. He described the attacks on these institutions by Socialism and Communism and other destructive forces, called upon the Holy Name men to defend these pillars of society and showed that the Holy Name man is necessarily the highest type of father, brother, parishioner and citizen.

Praises Demonstration

FATHER VOSBEEK in concluding the program lauded the Holy Name men for their splendid demonstration and expressed the hope that this step in the mobilization of Catholic manhood for purposes of Catholic Action would become an annual event alternating among the various parishes of the city and serving as a model to the Holy Name branches in other cities of the diocese.

CARDINAL HAYES PRESIDES AT HOLY NAME MASS ON NEW YEAR'S DAY

THE New York Archdiocesan Union began the new year by attending Solemn High Mass in St. Patrick's Cathedral on New Year's Day. His Eminence, Cardinal Hayes, presided at the Mass and after the services received the officers of the Union.

About 2,000 men of the Holy Name Society attended the Mass, occupying the entire center aisle of the Cathedral. Relatives and friends of the members filled the rest of the edifice. All the upstate counties of the archdiocese were well represented, particularly Dutchess County, which had about 100 members present. The preacher of the occasion, the Rev. Francis X. Harper, is assistant pastor of Holy Trinity Church, Poughkeepsie, which is in Dutchess County.

The Mass was celebrated by the Rev. Joseph P. Donahue, rector of the Church of the Ascension, who was recently appointed to membership in the archdiocesan board of consultors by His Eminence Cardinal Hayes. The Rev. Alfred J. Vey, S.S.S., of the Church of St. Jean Baptiste, was deacon, and the Rev. Thomas F. McMahon of St. Agnes' Church, was subdeacon. The Rev. Thomas L. Graham of the Cathedral was master of ceremonies.

Attending His Eminence at the throne were the Very Rev. Monsignor Brady as assistant priest, and the Revs. Patrick J. O'Donnell, rector of St. Gregory's, and William A. Finneran, rector of St. Patrick's Church, Richmond, S. I., deacons of honor.

The Right Rev. Monsignor Michael J. Iavelle, V.G., rector of the Cathedral, greeted the Holy Name men from the pulpit, praised their society as one of the finest in the diocese, and wished them a Happy New Year in the name of the Cardinal Archbishop and all the priests of the Cathedral.

Father Harper, who is the spiritual director of Putnam and Dutchess branch of the Archdiocesan Union, preached on "The Practise of Christian Fortitude." He said in part:

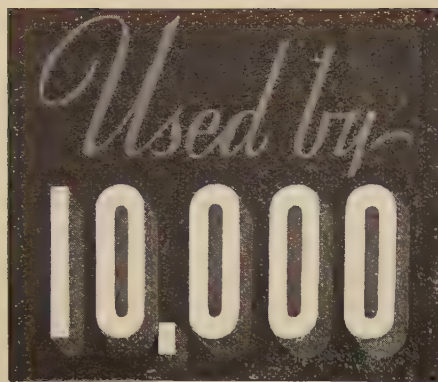
"Our prayer and desire is that 'the peace which the Christ-Child has brought will fill to overflowing the souls of all men of good-will.' 'Peace be to you' is the message of the Living Christ to the world.

"If ever the world needed Christian courage it needs it today. The lack of confidence and courage in individuals and nations is due to the fact that human beings, stamped with the image of Christ, have used their free wills to neglect Christ. After long periods of neglect they have decided to reject Him. Millions of men are unwilling to know the God Who made them.

"Jesus Christ, the Second Person of the Blessed Trinity, from the moment of His birth taught and lived a life of courage and of confidence in His Eternal Father Who created the world and each human being born into the world. In His glorious resurrection from the dead, He proved to all of us the sureness of victory for faithfulness to the will of God. Through His miracles He proved Himself to be God; that He was man was evident from the fact that He was born, lived here on earth for thirty-three years, going about doing good. In return He received scorn, hatred and death.

"It is this same living Christ Who bids us have courage and faith in Him. He asks us to use and not abuse the things in this world given to us by His Heavenly Father to aid us in giving glory to God and thereby gaining our own eternal salvation.

"Christians have received the virtue of fortitude, which is that moral virtue moderating the passions and which gives courage to



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endure or attack evil in the pursuit of good. In other words, fortitude is a readiness to encounter the greatest evils rather than turn aside from the path of duty. Active fortitude requires heroism in thought and action; passive fortitude demands patience and constancy. This virtue is the support of all other virtues, and without it no one can be saved, since the life of man is a warfare. This virtue is strengthened in man by mortification of the passions such as anger and lust. It enables one to endure grave difficulties for the sake of one's neighbor, such as labor, hunger, thirst; it makes one tranquil in the endurance of trying evils, such as sudden loss of relatives and friends. It most certainly prepares one for martyrdom."

"The zeal of the enemies of Christ and His Church cannot be denied," said Father Harper, and he exhorted the men of the Holy Name Society to learn to know and love their Creator. "Members of the Holy Name Society," he said, "you are part of 2,500,000 men in

these United States. Learn to know your Leader. Imitate Him in fortitude, justice, honesty and sincerity. He has shown to you His scars of battle, but He has proved that He won victory and promises that same victory to you if you will but follow Him.

"The frequent reception of your Leader in the Sacrament of the Holy Eucharist will help you to grow like Him; it will aid you in developing fortitude so that all that you do or say will be good. Be faithful to your society's aims. The Holy Name Society will make you a better Catholic. By living up to the aims of this society you will gain as an individual and collectively; you will by word and example teach an unwilling world that it will avoid disaster; it will regain the peace which Christ gave. Harken to the words of Christ: 'These things I have spoken to you, that in Me you may have peace. In the world you shall have distress; but have confidence, I have overcome the world'."

At the close of the Mass His Eminence gave the Papal Blessing.

RALLY IN CHICAGO CATHEDRAL

CHICAGO's Cathedral of the Holy Name was filled to the doors on the first Sunday evening of the new year, when more than 4,000 men, representing practically every branch of the Archdiocesan Union of the Holy Name Society of Chicago gathered in the great church to celebrate their annual feast day and hear the Rev. E. A. Duff, ranking chaplain of the United States Navy, stress the importance of American preparedness in the eventuality of another world war.

The celebration was one of the most jubilant and successful observed in years according to veteran members of the Society who recall celebrations over a period of fifteen years.

The religious ceremonies were opened with a hymn by the Car-

dinal's Choristers and closed with Solemn Pontifical Benediction of the Most Blessed Sacrament at which the celebrant was the Most Rev. Bernard A. Sheil, D.D., V.G., director general of the Holy Name Society.

The Rosary and Litany of the Holy Name were recited by the Right Rev. Monsignor Daniel Byrnes, spiritual director of the Union, and the Holy Name pledge was given by the Right Rev. Monsignor T. P. Bona, director of the Big Brothers of the Holy Name Society.

Assisting in the ceremonies were the Rev. W. J. Plunkett, deacon; the Rev. C. Marcinkiewicz, sub-deacon; the Rev. J. Walsh, chaplain; and the Rev. F. Tony, chaplain.



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ST. LOUIS, MO.

THE Feast of the Holy Name of Jesus was solemnly observed by the Holy Name Societies of the Archdiocese in a special service at the Cathedral at which Solemn Benediction of the Most Blessed Sacrament was given by His Excellency, the Most Rev. John J. Glennon, Archbishop of St. Louis. The Archbishop was assisted by the Rev. Thomas J. Lloyd, Archdiocesan Director of the Holy Name Society and pastor of St. Edward's Church, and the Rev. John Adrian, pastor of Corpus Christi Church, as deacons. The devotions were conducted by the Very Rev. Nicholas W. Brinkman, rector of the Cathedral. The Rev. Charles E. Helmsing, of the Cathedral staff, was master of ceremonies.

The sermon was delivered by the Rev. Martin J. O'Malley, C.M., vice-president and professor of Church History and Patrology of Kenrick Seminary. His sermon was an eloquent discourse, picturing the disordered conditions existing in the world today and an appeal for the only remedy, a return to the teachings of the Master. Father O'Malley took for his text the words of the Blessed Mother of Christ to the stewards at the Marriage of Cana, as related in St. John's Gospel: "What-

soever He shall say to you, do ye." He told how compliance with this admonition resulted in the miracle of the water being changed to wine and by the miracle was made manifest the power of the Saviour in the world. Then he told of the distressing moral and social conditions in the world today and that the miracle of changing them to good can be brought about only by again heeding the counsel of the Mother of God, to do what Christ has told us to do. "No man-made plan will create a Utopia and there will be no return to Arcadia without first a return to God." He portrayed two philosophies of life from which we may choose, the material and the spiritual. The Holy Name Society, which he described as a great phalanx against the irreligion and materialism prevalent in the world today, must advocate this spiritual philosophy in its campaign against the ills of the world.

The service was attended by representatives of all the Holy Name Societies in the city and suburbs.

The music for the service was sung by the Boys' Liturgical Choir of St. Francis de Sales Church under the direction of Rev. Victor T. Suren, with Prof. J. L. Goetz at the organ.

WATERVLIET AND COHOES, N. Y.

THE Very Rev. Thomas F. Conlon, O.P., National Director of the Holy Name Societies, concluded a Triduum in honor of the Holy Name in St. Bridgid's Church, Watervliet on National Holy Name Sunday.

The Triduum was arranged as an observance of the silver jubilee of the Holy Name Society in the parish. At the services which were held in the afternoon, a large number of new members was received into the society of which the Rev.

James P. Lawlor is Spiritual Director.

On the same evening Father Conlon preached at the rally which was held in St. Bernard's Church, Cohoes. The society had received Holy Communion in a body at the 8 o'clock Mass after which the members held a Communion Breakfast at which the Rev. Charles J. Gaffigan, Spiritual Director, presided and introduced the guest speaker, the Rev. Arthur J. Reilly of Amsterdam.

SAN FRANCISCO UNION BEGINS INCREASED ACTIVITY

DELEGATIONS of Holy Name men from every parish in San Francisco attended the Solemn Mass at which the Most Rev. Archbishop John J. Mitty, D.D., presided on the Feast of the Holy Name.

The Right Reverend Monsignor Charles A. Ramm, Administrator of the Cathedral was the celebrant of the Mass and the Rev. James J. McHugh, pastor of St. Patrick's Church and Spiritual Director of the Archdiocesan Union, preached the sermon.

Father McHugh said that the conditions of the thirteenth century which occasioned the beginning of the Holy Name movement were not very much different from conditions today. He sketched the growth of the society in the United States and declared ". . . we may well say that one of the proudest boasts of the Church in the United States is the Holy Name Society."

"No one will deny" he continued, "that the progress of the Church today is being halted and hampered by the greed of temporal rulers. We need not remind you of the condition of the Church in Europe. It is not necessary for us to describe the conditions that exist in many powerful nations of the European continent. Need we describe the conditions in Russia where, as the Holy Father has said, a false atheistic philosophy, hate and avarice are being applied deliberately and systematically to the hearts and souls of children; where Christ is blasphemed; where His holy Mother is defamed; where churches become places of sin? Need we describe the blood-stained streets of Spain, and bring to your minds the atrocities and the murder of priests and nuns? Is it necessary to call to your attention the fact that in one powerful nation of Europe Christ is blasphemed to such an extent that He is classified with Jupiter or Mars? No wonder

the declining years of our Holy Father are years of sadness! No wonder that his heart is filled with sorrow as he lies on his bed of pain!

"While of course it is true that in the United States there is at present no physical persecution of the Catholic Church, yet it is also true that this system of philosophy that has caused such havoc in Europe in making progress, and fast progress, in our own land. The proponents of this philosophy have organized, and they have organized extremely well.

"In our own City of San Francisco there are schools conducted according to the best principles of education where young people are taught the principles of this communistic philosophy. In San Francisco there are organizations for the working men, there are organizations for the housewives.

"So well have they organized that they are now able to penetrate into every class of society. That this is true is realized when we remember that all the bishops of the United States have already formed plans in their endeavor to stem and to halt the spread of this false philosophy. But we do believe that before the plan of the Hierarchy will be effective we must, throughout this land, have a strong, manly, virile spirit of Catholicism. The day is at hand when men and women can no longer be Catholic in deed. We must be Catholic in fact.

Archbishop Turns to Society

"**O**UR own Archbishop realizes the truth of these statements. And thus, in his endeavor to strengthen and to build up in the territory of his jurisdiction a strong spirit of Catholicism, he has turned to the Holy Name Society. In this he is right. Because in appealing to the men of the Holy

Name Society he is appealing to good men. He is appealing to men who have organized and banded together out of pure, sincere love of Jesus Christ. He is appealing to men in whose hearts Christ occupies a place of high honor. They are men who, even though they must work, and work hard from morning till night in order to provide food and clothing for their children, men who by the sweat of their brow must pay their rent or reduce their mortgage, men whose lives are hard, are difficult—and at times very difficult—yet they are men who walk with Christ, men who talk with Christ. They know Christ. They love Christ. And when life becomes difficult, and when the road becomes steep and they become weary, they are refreshed in Holy Communion with the Body and Blood of Christ and thus are able to carry on. The hope of the Church, under God, depends on the faith, the living faith, of our men.

Renew Promise of Fidelity

"**T**HIS morning we are gathered here in the Mother Church of the Archdiocese, in the presence of our spiritual leader, and in the august presence of the majestic God—each one of us will renew in our own hearts and souls our promise of love. We will speak to our Christ and we will tell Him that although others may fail He may be absolutely sure that the members of the Holy Name Society will remain faithful, even though that promise of fidelity may cost and carry great sacrifice. We have this assurance that in a diocese where men of such love for Christ exists among great numbers, the Church is strong; the Church in such a diocese is in a healthy condition.

Pledge to Archbishop

"**Y**OUR Excellency, in the name of the representatives of the different units gathered here this morning, I promise you that the men of the Holy Name Society of this Archdiocese will ever be faith-

ful. We promise to follow your leadership even though to do so may demand sacrifice on our part, because in obeying you and following you we are obeying Christ and following Christ. And our prayer this morning is that the Holy Name Society, as happened in former days, may once again be the source of strength, the source of hope whereby the Catholic Church will grow strong, whereby the Catholic Church will be able to over-ride this false, dangerous, poisonous system of philosophy. We will carry Christ in our hearts, we will fight for Christ. If need be, we will die for Christ."

Archbishop Mitty welcomed the men and made known his interest in the renewed activity of the Holy Name Society in San Francisco and urged the establishment of branches of the Society in every parish of the archdiocese.

Archbishop Mitty:

"I WANT to extend, a most cordial welcome to the representatives of the various branches of the Holy Name Society of this Archdiocese to our Cathedral church on this Feast of the Holy Name and on this commemoration of the reorganization of the Archdiocesan units of the Holy Name Society. I am very happy to welcome you, to join with you on this great feast day, in giving thanks to God for the blessings He has extended to us and in beseeching His graces and blessings upon us during this New Year.

"I am very grateful to Father McHugh for the work he has done in reorganizing the Archdiocesan units, for the enthusiasm and devotion he has displayed; likewise for his clear, eloquent sermon in which he outlined the desires and the policies which we entertain for the Holy Name Society in this Archdiocese.

The Two Camps

"YOU are aware, just as much as I am, that the world today is divided into two camps—those who stand with Christ and those

who battle against Christ. There is no neutrality. We must either be with Christ or we are against Christ. 'He that is not with Me is against Me. He that gathereth not with Me scattereth.' Christ has thrown down, as it were, the gauntlet. He has made the challenge to us as to where we stand. We cannot be mere nominal Christians. In these days we must be militant Catholics. We must be real followers of Christ.

"And our religion is not worth much if it does not extend outside our individual lives. Our religion, if it is worth anything must affect our national life. You are to be apostles and missionaries in spreading the spirit of Christ into your own individual lives and extending it into our social, industrial and national life, basing your ideals of action upon the principles of Christ Himself.

Appeals to All Parishes

"THE day has come when we must stand up and be counted

on Christ's side. If there is manhood in us we will be willing to make any kind of sacrifice to be loyal and faithful and true to Christ. That is what I ask of the men of this Archdiocese. In the name of Christ I appeal to the men of every parish in this Archdiocese to form yourselves into branches of the Holy Name Society and under the direction of your pastors, to form units of the manhood of the Archdiocese, so that we can show that we stand shoulder to shoulder, ready and willing to battle for Christ.

"At the opening of this New Year that is the work which I confide to the men of this Archdiocese, and I confide it to you feeling certain that you will respond to my appeal and will form yourselves into a strong, virile organization for the planning of your own spiritual lives according to the ideals of Christ, and for the spread of His kingdom in the hearts and souls of men and women. God bless you."

ST. AUGUSTINE'S, HARTFORD

MEN filled the church when the Holy Name Society of St. Augustine's parish, Hartford, received Holy Communion in a body on the first Sunday of the new year. More than 1,200 members received at the Mass which was celebrated by the Rev. Charles V. Fennell, O.P.

THE HOLY NAME JOURNAL notes with deep sorrow the death of Reverend Joseph F. Pippy, pastor of St. Joseph's parish, St. John's Newfoundland. Father Pippy established St. Patrick's branch of the Holy Name Society March 10, 1909, and throughout his life which was spent in that parish, St. Francis', and St. Joseph's he continued to be keenly interested in the Holy Name movement. R. I. P.

Following the Mass, the annual Communion Breakfast was held at

the Hotel Bond where 800 members crowded the ballroom. Mr. Thomas E. Bride, president of the society presided and after welcoming the guests, introduced Mr. Frank J. Barrett and Mr. Lyle L. Rescott, who served as toastmaster.

The Right Rev. Monsignor Michael W. Barry, LL.D., pastor of the parish was greeted with prolonged applause when he was introduced. Monsignor Barry said that he was impressed by the 1,200 men who received Communion and the large attendance at the banquet. He said that such a demonstration convinced him that "it can't happen here."

Father Fennell gave an address in which he outlined the principles which must enter the solution of the problems which upset the world today.

The Rev. Bartholomew J. Skelly, Spiritual Director of the Society, led the renewal of the Holy Name pledge.

At the church members of the Boy's Brigade under the direction of Major Frank Russell was in

charge of the seating. Professor Reginald G. DeVaux directed the boys' choir and male chorus at the church and at the breakfast.

The program was broadcast over Station WTHT.

VANCOUVER, B. C.

ON THE feast of the Holy Name of Jesus, the members of the Holy Name Society in Vancouver, British Columbia, celebrated it by their annual Mass and Communion for their deceased members, in the Cathedral of the Holy Rosary, at 9:15 A. M., when Archbishop Duke offered the Mass.

The officers of the Holy Name Diocesan Union, and two representatives from each of the seventeen branches in the city, joined the entire Holy Rosary Branch, and received Communion in a body.

The members of the other branches received Communion in their respective churches, all of which were well attended.

The Archbishop in addressing the men pointed out one of the greatest evils of the day, namely, disrespect for legitimate authority, so prevalent in the home, school, university, state and church. It must be attributed to a weakening of faith in the masses of men who could not see in their legitimate superiors, ambassadors of God, from Whom all legitimate authority comes. For this reason the Holy Name Society, teaching men to have faith in God, and to imitate, however, humbly, Jesus Christ in their daily lives, and "to pledge their support to all lawful authority, both civil and religious,"

(Continued on page 28.)

he concluded: "I have the honor of presenting this message and the record of our spiritual bouquet as a permanent record of the affection, loyalty and obedience of the members of the Holy Name Society, who proudly and affectionately acclaim you as their Chief Shepherd, their spiritual guide and their unfailing friend."

MANIFESTLY moved by this evidence of lay zeal and priestly leadership, His Excellency informally addressed the great assemblage which greeted him with prolonged applause as he approached the microphone.

PRAISING Catholic Mexico for its devotion to the Blessed Mother, "a devotion which the Mexican brings with him wherever he goes," His Excellency extolled the work of the Holy Name Society. "You have astonished me with the multitude of your prayers and with your help it will be your privilege and mine to build here a glorious temple to the honor of God that will recall the splendor of days that are gone and be a hope and an inspiration for the days to come."

ARCHBISHOP CANTWELL HONORED

(Continued from page 14.)

THE cadets and band of St. Catherine's Military Academy; St. John's Military Academy of Los Angeles and band; Belarmine-Jefferson Guards and Bugle Corps from Burbank; Loyola High School R.O.T.C. and band; and Manchester Heights Knights of Columbus Band led the divisions of the procession.

IN CLOSE ranks, the A. O. H., Knights of Columbus, Catholic Order of Foresters, Catholic Italian Federation, Croation Catholic Union, Croation Unity of Pacific followed their banners. The Rev. Martin Keating of Burbank gave a brief history of each unit as it approached the altar.

MR. BERNARD J. LEONARD, Vice President presided because of the illness of President P. H. O'Neil and in a brief address re-

ferred to the spiritual bouquet as the most successful project ever undertaken by the Holy Name Society in Los Angeles. Mr. Leonard suggested that the presentation would be more fittingly made by Monsignor O'Gorman, the Archdiocesan Spiritual Director, "For we have spoken in the language which your Excellency has taught us to speak, and it would ill befit any layman to speak further in our behalf."

MONSIGNOR O'GORMAN, preferred to let record of over one million Masses, Communion, prayers and visits, "the largest spiritual bouquet ever made by a single organization," speak for itself. Attached to the records of 194 parishes and missions of the Archdiocese was a brief message which Monsignor read, and handing the bound volume to His Excellency,

CONTINUING, the Archbishop reminded the gathering that, "Today when there is so much confusion, so many threats of war, so much economic disturbance and lack of brotherly love, it is very necessary to emphasize that God is the Father of all the faithful and that Mary Immaculate is the Mother of God and our special advocate. A nation that forsakes God invites annihilation, and those who would bar God from the hearts of men first strive to destroy devotion to His Blessed Mother."

ASSISTED by Rev. Thomas J. O'Malley and Rev. John J. Hurley, His Excellency gave Solemn Benediction of the Most Blessed Sacrament. Rev. Joseph T. McGucken, D.D., was master of ceremonies.

NATIONAL MOVEMENT-- (Continued from page 27.)

was invaluable, and particularly suitable to the times in which we live.

IN MEMORIAM

*In your prayers you are asked to pray
for the souls of the following
departed brethren:*

John J. Bennett, St. Patrick's H.N.S.,
St. Johns, Nfld.

John J. Barrett, St. Patrick's H.N.S.,
St. Johns, Nfld.

Michael F. Caul, St. Patrick's H.N.S.,
St. Johns, Nfld.

William J. Lundrigan, St. Patrick's
H.N.S., St. Johns, Nfld.

George F. Kane, St. Patrick's H.N.S.,
St. Johns, Nfld.

He congratulated the men on their fine turnout, and praised the good work of the priests and men in building up the branches. He advised the inauguration of the Prefect System, so successful in other places, to build up the membership. He noted also the good work of the Big Brother Movement.

The Holy Name Society today is rated as one of the greatest forces in America for the spiritual care of men, embracing in its membership

over two million men of all nationalities, within six thousand branches.

After the Mass the Chaplain, the Rev. J. Teague, directed the usual devotions and reception of new members.

Sacramento

MORE than 2,000 Sacramento Holy Name men took part in the seventh annual rally which included a parade and ended with services in the Cathedral of the Blessed Sacrament.

The men formed a procession more than a half-mile in length and were led by motorcycle officers of the Sacramento police department and the California highway patrol. A squad of eight national guardsmen formed the color guard.

Accompanying the Most Rev. Robert J. Armstrong, Bishop of Sacramento, were Governor Merriam and Mayor Arthur Ferguson.

At the closing service the sermon was preached by the Rev. James J. McHugh, Spiritual Director of the San Francisco Archdiocesan Union.

Bishop Armstrong was celebrant at the Solemn Pontifical Benediction.

Church. And in the Church there is no auxiliary so potentially effective for the general good of the Republic as the Holy Name Society.

HOLY NAME men today, as members of an ancient spiritual organization publicly profess their belief in God. They solemnly pronounce their belief in Jesus Christ, the Son of God. They pledge themselves against perjury, blasphemy, profanity and obscene speech. They pledge their loyalty to the flag of their country and to the God-given principles of freedom, justice and happiness for which it stands. They pledge their support to all lawfully constituted authority both civil and religious. They dedicate their Christian manhood to unswerving and unqualified fidelity to these pledges.

THEY believe in God and in the United States. They form a great spiritual phalanx for the protection of those political and social principles so highly prized by all true Americans. They shall not permit these principles to be wrenched from American life either by those who aim to protect themselves against the demands of justice or by others seizing upon the ills of society to destroy it altogether. In times of peace they recognize one force—that of good example. In times of national stress and strain—they recognize one authority—that of the American Republic.

INSPIRED by the illustrious champion of the people, Pius, Vicar of Christ, directed by a devoted episcopate, motivated by a love of a country that has its source in love of God, the Holy Name men of America promise to make vitally operative in all phases of American life and for the general good of all classes of American people the dynamic influence of organic religion. They believe with George Washington, Father of the Republic, that morality and religion are essential to the peace and prosperity of the nation.

THE HOLY NAME SOCIETY AND THE FUTURE

(Continued from page 8.)

and enhance, the intellect and the will.

THERE is one certain cure for these evils that afflict the world, that have seriously disturbed the life of this nation, and that infallibly threatens with the growth of communism, and that is religion. This is not a professional statement. The very fact that these enemies of all order—family, economic and political—turn their continuous and bitter attacks upon God, upon every religious teaching and most of all upon the Catholic Church make this very plain.

"Does it not seem clear," says Pope Pius XI, "that they hold God and the Catholic Church the safest bulwarks and the strongest defense of all that they seek to attack and destroy."

THE Church has been established for the perpetual combat against the enemies of God and truth. And such are the enemies of America. In this actual conflict, whether it be admitted by many or few, in this conflict against the new moral paganism, the new social paganism, the new State paganism, there is no power so formidable as the

EUCCHARISTIC CONGRESSES

(Continued from page 13.)

THE year 1912 was declared in Austria a Eucharistic Year in preparation for the Congress of Vienna. The Emperor Francis Joseph gave his wholehearted support to the work of organization. All the members of the Royal family joined in welcoming Cardinal van Rossum, the Papal Legate. The Viennese, always quick to show appreciation, demonstrated their joy with their traditional enthusiasm.

A profusion of talent was apparent in the multitude of papers read during the Congress meetings. Sections were provided for each of the numerous peoples then incorporated in the Austrian Empire, as well as for French, Dutch and Spanish Congressists.

The Congress was worthily brought to a close amid the beautiful surroundings of the Queen city of the Danube with a splendour of ceremonial and setting greater than at any previous one.

MALTA, 1913 — LOURDES, 1914

THE island of Malta was evangelised by St. Paul; a prince of the island was consecrated Bishop by that same great soldier of Christ, and during nineteen centuries Malta has remained a stronghold of the Faith. It was the bulwark of Christianity on the Mediterranean. From its fortress walls many a heathen host has been hunted back in confusion. No nation on earth has surpassed the Maltese in loyalty to the Holy See. Their loyalty still remains in face of many difficulties.

Never did a nation show such sterling Faith as was shown in Malta during the Congress of 1913. No Legate ever received a more enthusiastic welcome than did Cardinal Ferrata. Amongst the many discussions those that dealt with the immemorial devotion of the Maltese people to the Blessed Eucharist will be remembered best.

The close of the Congress was one

of the most spectacular on record by reason of the profusion of fresh flowers showered everywhere and the splendour of the city illuminations. The Sacred Host had been sheltered in Malta from the barbarous infidel in years gone by. It was made equally clear that Malta would shelter It in the midst of a material world.

THE Congress of Lourdes in 1914 marked the silver Jubilee of the International Eucharistic Congress movement. It had as its dominant purpose the extension of veneration for the Kingship of Christ. It was fitting that it should be held at the shrine of Our Lady, the first human being to bow down before the Majesty of that Kingship.

The International character of the Congress was very marked, no fewer than eleven different sections being provided for Congressists speaking eleven different tongues. The leading orators and scholars of the various countries had been selected to discuss the subjects which the Holy Father had laid down.

The Universal Church joined with the Congressists of Lourdes in doing homage to the King on the closing day. All lands simultaneously proclaimed Him Lord and King.

ROME — 1922

AT the Congress of Lourdes the Cardinal Legate had looked forward to the establishment of the reign of Christ the King in the hearts of all men. That hope was only partly realized. The King of Kings is also the King of Peace; yet within a few weeks from the day on which he spoke the words of peace, the greed of the materialists of Europe had plunged the world into an insane conflict. For years the world was in turmoil. When the actual carnage ceased the politicians met in conferences, Peace Conferences that could not achieve real peace but only pass-

ive suspicion. Only from one source could real peace spring.

The twenty-sixth International Eucharistic Congress was held in Rome in May, 1922. It was the Congress of Peace. The theme approved by the Holy Father, Pius XI, was "The Universal Kingship of Our Lord in the Eucharist." It dealt entirely with the peace that can only be achieved within the realm of that King. Every aspect of the peace of Christ was considered in relation to the perpetual presence of Jesus in the Eucharist.

THE Congress of Rome was a great success, a real contribution to the peace of the world. Its achievement was the answer of Catholicity to the rapacity of the politicians and the ambitions of the diplomats.

Rome of the Martyrs alone could teach forbearance to the nations. Rome of the Catacombs alone could teach fidelity to ideals. For Rome alone is the guardian of the earthly Presence of the King of all the suffering, the King of Peace.

AMSTERDAM — 1924

IN 1924 the Congress was held at Amsterdam. Holland was ripe for the privilege of demonstrating to the world its Faith in Christ. The long-continued persecutions of the Church in the Netherlands by the Calvinists had bred a race of zealous Catholics who entered eagerly into the work of the Congress.

The appointment of the Dutch Cardinal van Rossum as Legate was hailed with enthusiasm. His official reception was a veritable triumph. Seven Cardinals and almost fifty bishops were present at the opening ceremony.

The President of the Permanent Committee, Mgr. Heylen, Bishop of Namur, referred to Holland as a most suitable meeting-place for the followers of the Prince of Peace so soon after the upheaval of the war. The lovers of the Eucharist had come to a land which had succeeded in preserving peace for itself.

THE special Mass for children was a notable feature. The main subject

for discussion was the atonement, the explanation of the Redemption and the application of Christ's merits to individuals and to society.

Throughout the whole Congress the unity of the Church was amply demonstrated, a feature which was widely commented upon in the non-Catholic press and contrasted with the disunion rampant amongst the rest of the world.

CHICAGO — 1926

SINCE first the United States offered liberty of conscience and worship to all men, the Catholic Church has continued to increase within or borders until it has become a powerful factor in the life of the nation, a great force for good in the most modern of all modern States.

America had granted a resting place to the God of the Eucharist when His Presence was denied and His people persecuted in many lands. The great triumph of Chicago, over the very ground trodden centuries before by Father Marquette, pioneer and missionary, was America's reward for her sheltering of the hunted Catholics of Ireland and Great Britain.

Exiles from many lands found in the United States freedom to work and pray. And to Chicago came representatives from all these lands, Cardinals, Bishops, priests—to the Eucharistic hosting of the New World. The Congress of the past and an augury of great hope for the future.

THE civil authorities, business groups and the general public of all creeds united in the preparatory work of the organization. Never was the representative of the Pope received with greater enthusiasm than that which greeted Cardinal Bonzano on his entry into "the most American of American cities." The Congress of Chicago was the greatest religious gathering the American Continent has ever seen. Seven-hundred and fifty thousand people assembled at Mundelein on the closing day. Practically every race and tongue was represented.

The older nations of Europe and the East had tendered their homage to the Eternal God of the Eucharist. At Chicago He received the homage of the new lands, of the new civilization.

SYDNEY — 1928

IN 1928 Sydney attracted the eyes and hearts of lovers of the Eucharist all over the world. Australia is one of the youngest of the nations in the all-embracing family of all Church. Scarcely a century had elapsed from the first coming of the Eucharist into the Australian land when the Holy Father approved of the holding of the twenty-sixth International Eucharistic Congress at Sydney.

The convict priests from Ireland who were banished to the penal settlements of Australasia in the dawn of the nineteenth century had been forbidden shelter in Sydney, but the Eucharist, the centre of their devotion, found a resting-place in the humble abode of an exile. Thus did the Eucharistic Presence of God begin Its sojourn in the great Southern Continent.

FAR different was the reception accorded to the Hidden Lord in the Sydney of 1928. The city had grown from a penal settlement into a modern metropolis. A faint echo of the bigotry of the early days was heard in the attempt made by a small section of the people to forbid the Eucharistic procession, but it was drowned in the mighty shout of welcome that went up from the heart of Catholic Australia.

During the four days of the Congress (which was attended by delegates from all over the world) old and young, clergy and laity pledged themselves to advance the social reign of Jesus through the Eucharist.

The special subject of discussion was the relations that exist between Our Lady of the Blessed Sacrament and her Eucharistic Son. That relationship was proclaimed to the world in every act of the Congress from the stately opening to the great triumph by land and water that marked the close.

CARTHAGE — 1930

"THE blood of martyrs is the seed of Christians." Carthage—once the metropolis of the African Church—had been battered to the dust by invading hordes of infidels. Its churches were sacked, its schools demolished. The might of heathendom was applied to the task of stamping out the Church in Africa.

But the Church never really died in Africa. Throughout the ages the spirit of Augustine, doctor of the Church, remained in the very air of Carthage, and the soil of Carthage, fertilized by the blood of many martyrs, held within it the seeds of a new Church of Africa.

The Congress of Carthage in 1930 celebrated the fifteenth centenary of the death of Augustine. The main celebrations were held in the remnants of the great Amphitheatre where so many of the early Christians had laid down their lives for Christ. It was also the first to be held on the African continent. Thus was the Holy Father's wish fulfilled in that every continent of the world has had its Eucharistic Congress.

Another notable feature was the cooperation of the Mohammedan and non-Catholic communities generally.

The subjects discussed dealt mainly with the Blessed Eucharist according to St. Augustine and the other Fathers of the African Church.

The Congress of Carthage showed the continuity of the doctrine of the Blessed Eucharist, as well as its Universality.

DUBLIN — 1932

IN 1932 the Eucharistic Congress was held in Ireland which had kept the Faith for fifteen centuries. In the letter which appointed Cardinal Lauri Papal Legate to the Congress in Dublin, the Holy Father, Pius XI paid high tribute to the Isle of Saints and acknowledged the missionary influences of Irishmen and the Irish priesthood in the world. The theme of the Dublin Congress was Expiation and it dominated all the liturgical functions of the great gathering.

Many of our American Holy Name men attended that Congress and took part in the Holy Name Rally which was held in St. Saviour's Church.

The Dublin Congress might be said to have been Irishmen's thank-offering for the blessing of the Eucharist which had been brought to them by Patrick, fifteen centuries before.

Buenos Aires — 1934

THE first International Eucharistic Congress to be held in South America honored Christ the King in the city of Buenos Aires in 1934. To that gathering as Papal Legate, the Holy Father sent Cardinal Pacelli, the present Secretary of State. Those who gathered for the splendid final ceremony heard the voice of the Vicar of Christ carried through the air from far-off Vatican City pleading for an afflicted world to seek peace in the Kingdom of Christ.

Manila

THE Philippine Islands are important in the Catholic Church. The Faith was brought there by the Spanish explorers and the first Mass was offered there in 1521 when Magellan discovered one of the islands, just fifty years before the founding of Manila. Religious Orders sent men to evangelize the Filipinos. The Franciscans, Jesuits, Dominicans, Recollects, Redemptorists and brave women from many of the Sisterhoods have worked there through the past four centuries. The University of Santo Tomas is the oldest Uni-

versity in the Far East. Christian culture made its imprint long ago because a report to the Philippine Commissioner early in the American occupation said:

"I found in all the towns a magnificent church. I attended Mass several times, and the churches were always full of natives, even under unfavorable circumstances on account of the military occupation. There are almost no seats in those churches, the services lasting from an hour to an hour and a half. Never in my life have I observed more evident signs of deep devotion than those I witnessed there—the men kneeling before the altar, and the women on their knees or seated on the floor. Nobody left the church during the services, nor spoke to anyone. There is no sectarian spirit there. All have been instructed in the creed, in prayer, in the Ten Commandments, and in the catechism. All have been baptized in infancy. I do not know that there exists in the world a people as pure, as moral and as devout as the Filipino people."

Manila has many churches, the most important is the Cathedral with its nine entrances, three large chapels and many small chapels. It is Byzantine in architecture with a lofty dome, vaulted nave and aisles, and a massive facade. There some of the great functions take place, while outdoor celebrations are held on the Luneta, a wide flat expanse on Manila Bay.

united to Himself a human body, and came forth of a woman, He is in this way said to be born after the flesh; for He was not first born a common man of the holy Virgin, and then the Word came down and entered into Him, but the union being made in the womb itself, He is said to endure a birth after the flesh, ascribing to Himself the birth of His own flesh. . . . We confess one Christ and Lord, not as worshipping a man WITH the Word—lest this expression 'with the Word' should suggest to the mind the idea of division—but worshipping Him as one and the same, forasmuch as the body of the Word, with which He sits with the Father, is not separated from the Word Himself, not as if two sons were sitting with Him, but one by the union with the flesh. . . . The Scripture has not said that the Word united to Himself the person of man, but that HE WAS MADE FLESH. This expression, however, 'THE WORD WAS MADE FLESH' can mean nothing else but that He partook of flesh and blood like to us; He made our body His own, and came forth man from a woman, not casting off His existence as God, or His generation of God the Father, but even in taking to Himself flesh remaining what He was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the Mother of God, not as if the nature of the Word or His divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh."

ST. CYRIL OF ALEXANDRIA

(Continued from page 9.)

because the two natures being brought together in a true union, there is both one Christ and one Son; for the difference of the natures is not taken away by the union, but rather the divinity and the humanity make perfect for us the one Lord Jesus Christ by their ineffable and inexpressible union. So then He Who had an existence before all ages and was born of the Father, is said to have been

born according to the flesh of a woman, not as though His Divine nature received its beginning of existence in the holy Virgin, for it needed not any second generation after that of the Father—for it would be absurd and foolish to say that He Who existed before all ages, coeternal with the Father, needed any second beginning of existence—but since, for us and for our salvation, He personally

THEN defending the term—Theotokos—Mother of God, St. Cyril goes on to explain it: "As the mother of man is the mother, not simply of his body, but of his entire person, notwithstanding that his soul comes from another source—as she gave birth not only to the body of man but to the whole, complex individual, com-

posed essentially of a true union of body and soul; so also the Blessed Virgin Mary, who although she did not, in any sense, give birth to the Divinity, by which the Word is equal to the Father, is nevertheless truly and really the Mother of the Word, because the flesh of the Word was formed in her womb, and she brought into the world the Person of the Eternal Word, who was clothed with our nature. . . . And since the holy Virgin brought forth corporally God made one with flesh according to nature, for this reason we also call her Mother of God."

DOGMAS are articles of faith and as such they must be believed. They are revealed truths transcending by their nature even the most acute human intelligence. We must accept them unreservedly because our contact with the infinite is one of faith. St. Cyril brings that out clearly in his third letter to Nestorius. "It would not be sufficient," he wrote, "to confess with us only the symbol of

the faith set out some time ago by the Holy Ghost at the great and holy synod convened in Nicea: for you have not held and interpreted it rightly, but rather perversely; even though you confess with your choice the form of words. But in addition, in writing and by oath, you must confess that you also anathematize those polluted and unholy dogmas of yours, and that you will hold and teach that which we all, bishops, teachers, and leaders of the people both East and West hold."

IF TODAY we behold with reverential love millions of people gather around the Blessed Virgin Mary, Mother of God, beseeching her in moments of dire need, or thanking her for favors received, if we see communities of men and women acclaiming her as their patroness, if today all the faithful take to her in her litany, it is to a great extent because the Church through her doctor, St. Cyril of Alexandria, defended and upheld the blessed prerogatives that are hers.

FAITH OF HOLY NAME FOLLOWERS WILL BE TESTED

(Continued from page 6.)

the radio, in some of the football games, "time out." In other words, the game had stopped; the players ceased action; something had to be done, there had been some trouble, some new men were coming in, or they had to go into a huddle. Well, my dear friends, would it not be a good idea for us from time to time to take ourselves and say "time out," to go into a huddle with ourselves and ask ourselves how are we spending that time? How is the game of life going on? Are we reaching a goal, or are we lost? Time marches on and leaves us by the roadside. Do we think? But anyhow, if we race along unthinking we will be slipping back in the race, the struggle, and if we do not try to think with ourselves the problem of life, time, and eternity, we are not reasonable, we are not Christians.

IN ALL the religious exercises, and indeed it should be in the exercise of everyone of us every day to make what is called an examination of conscience. That is, time out just to consider what we have done and what we hope to do, consider our faults, consider how we may amend our life, how we may change the methods we have pursued and which have been replete with failure. Time out! Examine your conscience. There are a great many who are so swept along by passion they are afraid to call time out, because they are afraid to meet themselves. There are many that are courageous in fighting against obstacles, and at the same time saying, "I must be going, I must be doing." They are afraid to meet themselves; afraid of themselves; afraid to sit in judgment on themselves and to think with themselves what they owe to

God and to themselves and to their soul.

YES, it is the New Year. The old is gone, and we are now practically facing this new year. The years come and go. What are we going to do this new year? Have we taken time out the first of the year to resolve to understand ourselves and our duty, or have we recklessly entered the new year and added on the temptations with the years that are past. We pass to thoughts to that time when time shall be no more. Would it not be well for us to commence this new year with the program of today's feast before us, just as our Christian life must commence in the name of the Father, and of the Son, and of the Holy Ghost. So we were started out on our Christian career in baptism, and under that Sacred Name, that standard, the symbol of Divinity, we move onward through the battle of life, so that in the end our life's recession shall be, depart Christian soul in the name of the Father, and of the Son, and of the Holy Ghost.

AND during the year, whatever the struggle may be for wealth or power or domination, there is one struggle that we must not forget that is the struggle of Him Who bears that Sacred Name. For today your trust in Him and your service of Him will be tested for there is another name under which the world appears to be moving, it is not the name of God, but that of anti-Christ. Day by day the division between the name of anti-Christ and the name of God shows a clearer and clearer definition and distinction.

FORTUNATELY in the past, well perhaps today also, they who would destroy, and seek to destroy the Kingdom of God burrowed beneath the ramparts of Christendom; today they are in the open. They who follow that Sacred Name will have their work to do; their faith in God will be tested. Blessed are those who fight the good fight for by Him they shall be crowned in victory.